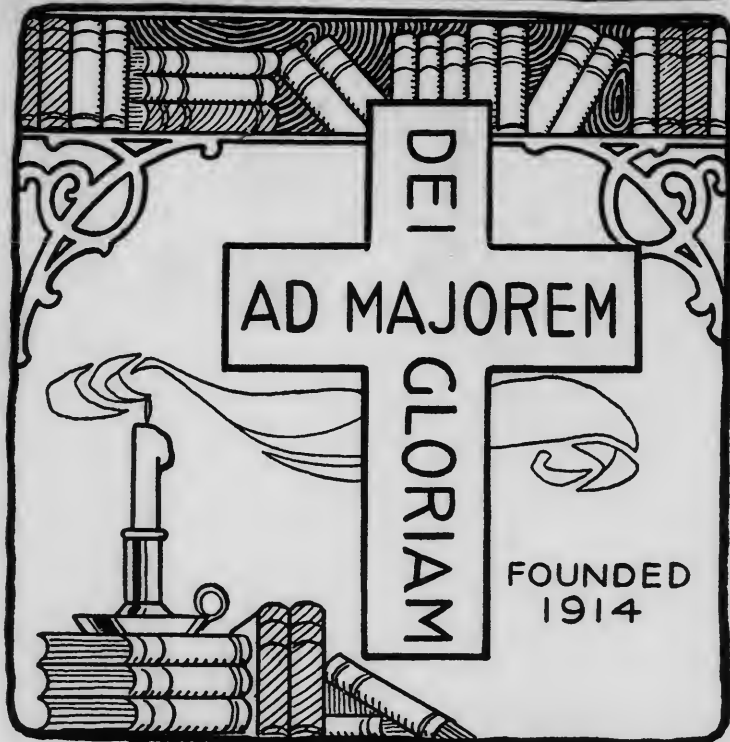


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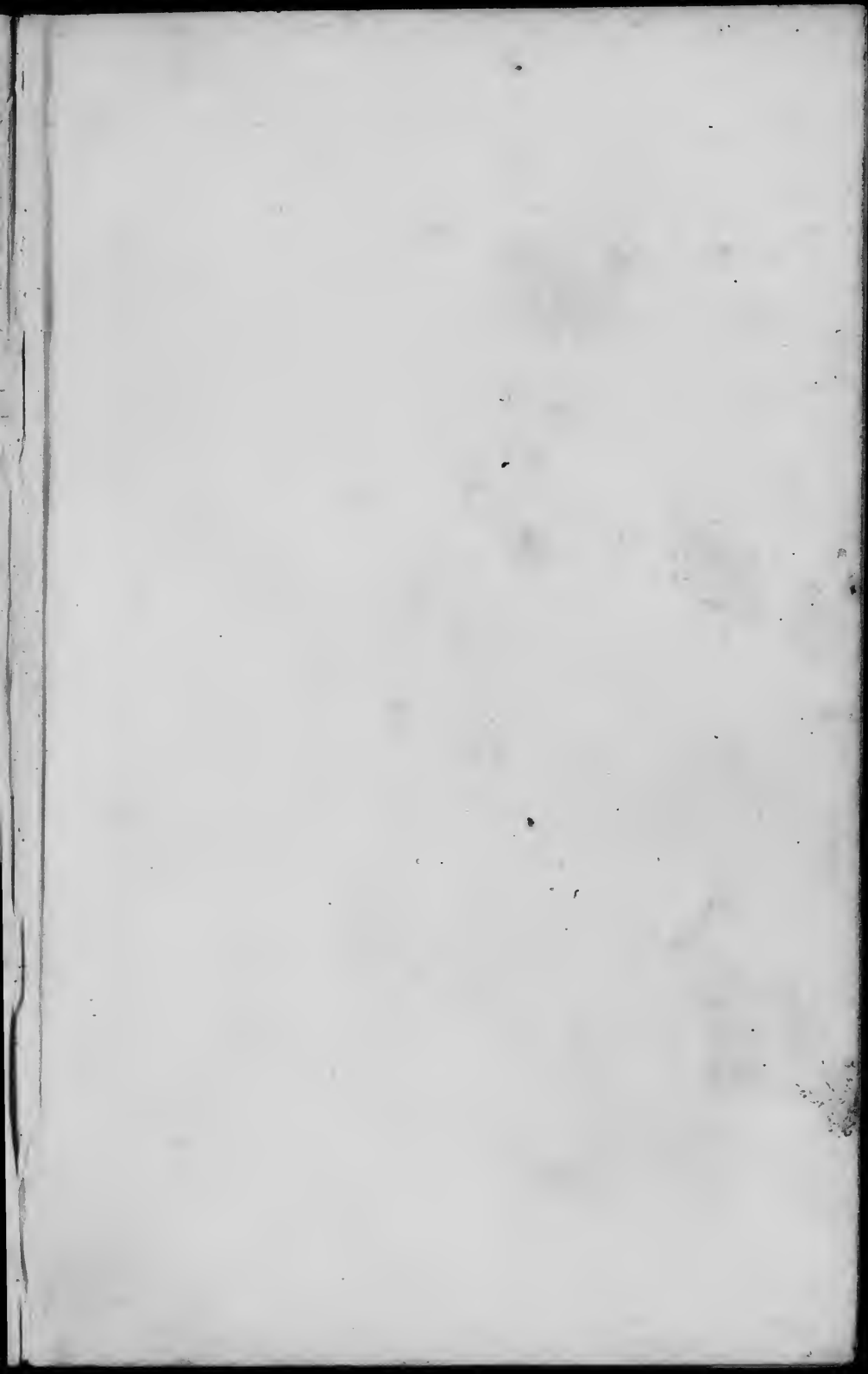


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ECHOES IN GLOSSOP DALE:

BEING SKETCHES OF THE

RISE AND SPREAD OF METHODISM

IN THE

GLOSSOP CIRCUIT.

BY

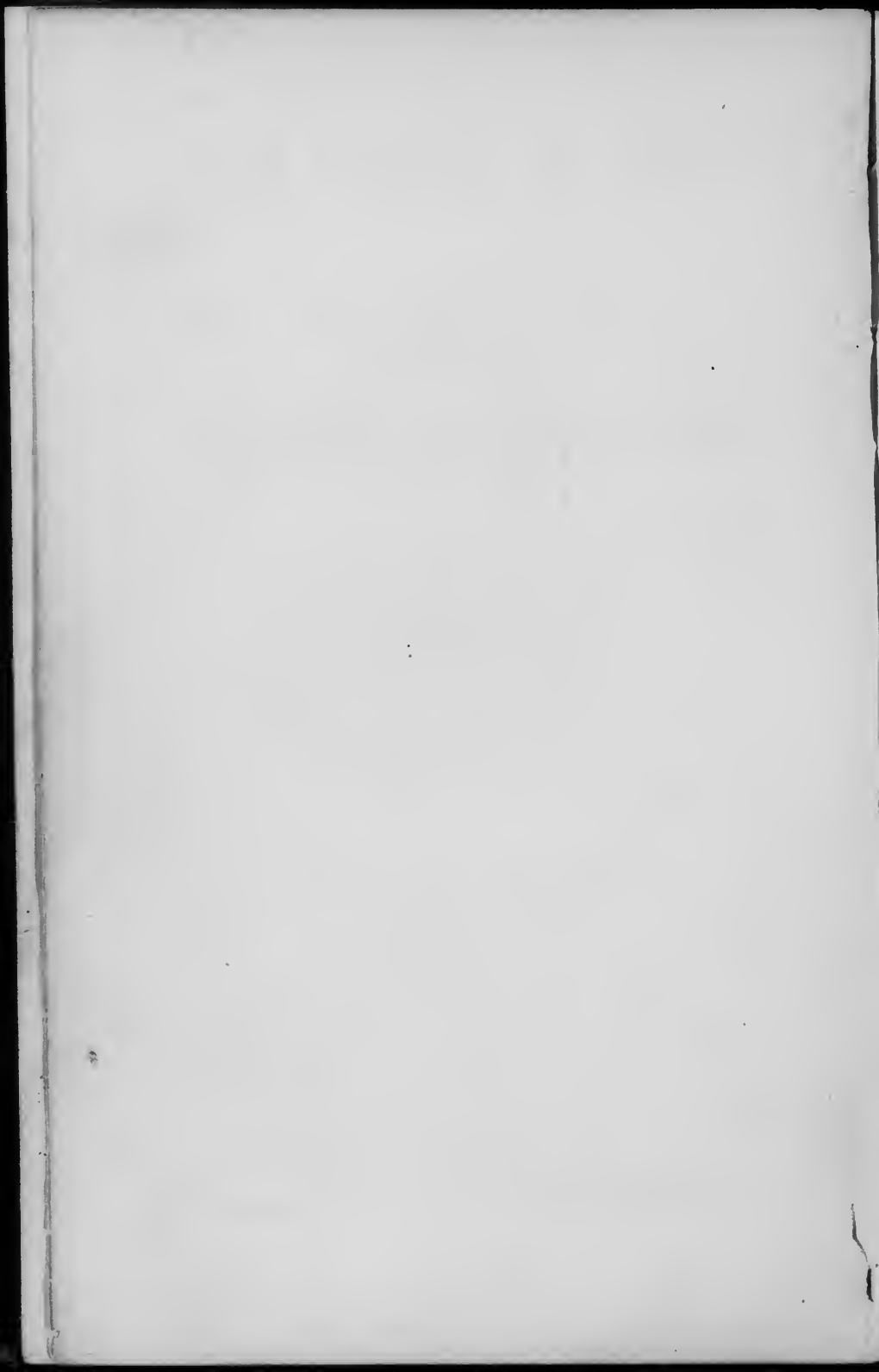
SAMUEL TAYLOR,

TINTWISTLE, HADFIELD.

GLOSSOP:

D. WOODHEAD, "CHRONICLE" OFFICE.

MANCHESTER: JOHN HEYWOOD, 141 & 143, DEANSGATE.



P R E F A C E.

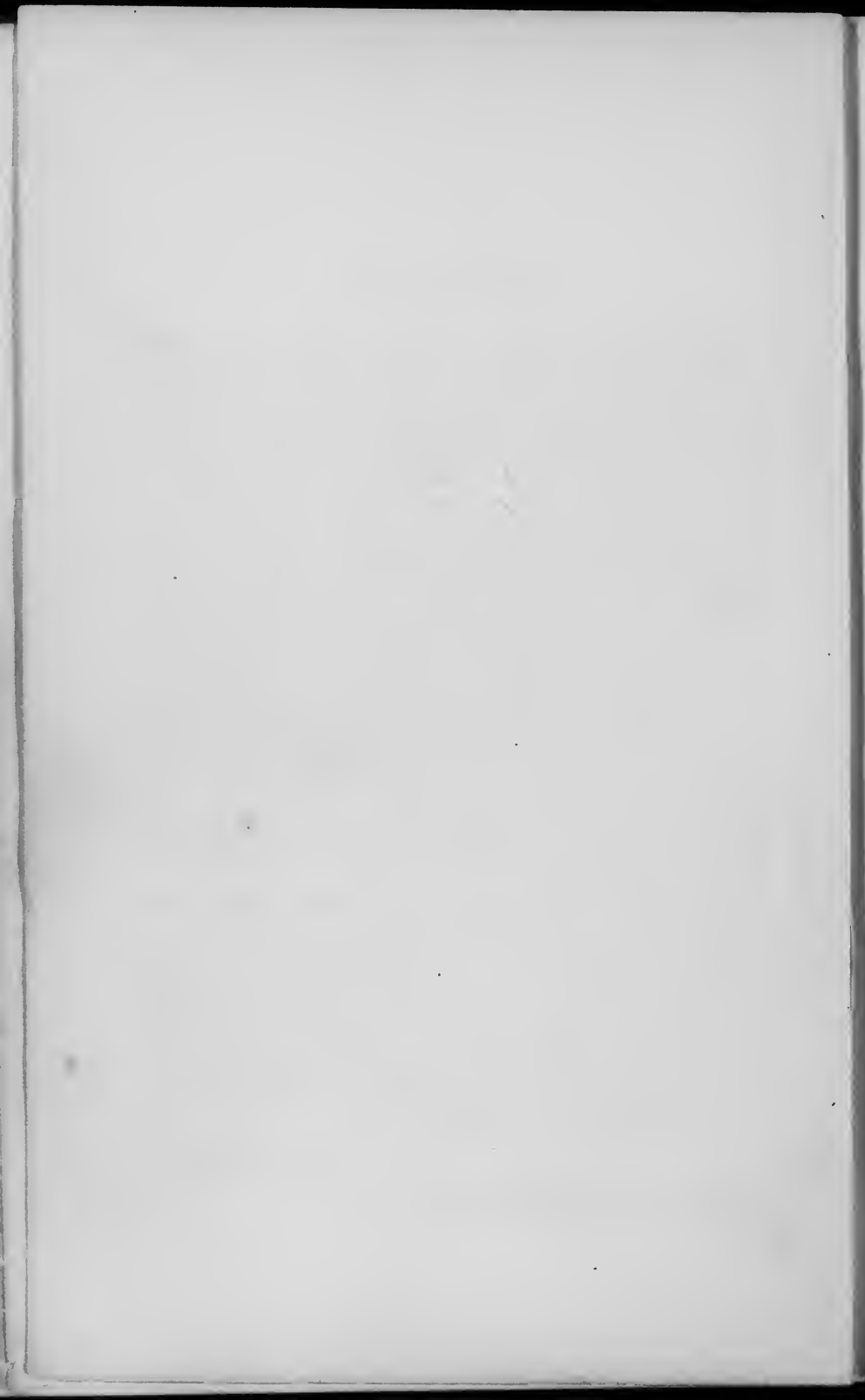
THE following Sketches have been written with the view of rescuing from oblivion much valuable information relating to the rise and progress of Wesleyan Methodism in the Glossop Circuit. I am sorry the work has not been done by an abler pen. The task was undertaken by me because no one else seemed willing to do it. Part of the matter being of a traditionary character may possibly have led to some little inaccuracies; the reader is therefore implored to judge charitably. The time occupied in writing the work has been snatched from hours of business and sleep. The sketch of Squire Brooke, of Huddersfield, was first written in a local paper soon after his death.

I here beg to acknowledge my great obligations to the following friends, who have kindly furnished me with very valuable information: Messrs. John Sellars, John Shaw, Thomas Nield, Joseph Bennett, William Swindells, Joseph Siddall, Thomas Platt, Epapherous Clayton, John Ridgeway, and Wright Harrison.

While prosecuting the work I have had much pleasurable enjoyment: in searching Wesley's journal, and other old Methodist works, I have been reminded of the zeal and self-denying labours of the early Methodists, and have earnestly desired and prayed that I might catch more of their spirit. Should any of the readers of the "ECHOES" be brought to a similar conclusion, the Author will be rewarded for his time and labour.

S. TAYLOR.

Tintwistle, August 19th, 1874.



MEMOIR.

SINCE writing this book the Author has passed away from earth to heaven. The following brief sketch was found amongst the deceased's private papers after his death :—

“I was born at Scholes, near Holmfirth, May 4th, 1815. I can well remember being sent to the first Sunday school when about three or four years of age, and at that early period had gracious impressions made on my mind. When I was about ten years of age the woollen trade was so bad that my parents were obliged to remove into the cotton manufacturing districts. We settled at Tintwistle. There was no Wesleyan Sunday school at Tintwistle at that time, consequently I began to attend the Independent school. I can truly say that during the time I attended that school I received many wholesome lessons of instruction. When our own school was opened I commenced attending with great pleasure. I shall have to bless God through eternity that ever I entered the Tintwistle Wesleyan Methodist Sabbath school, for it was there that the Blessed Spirit strove so powerfully with me, and showed me the awful consequences of living and dying in the service of sin. I began regularly to

Memoir of the Author.

attend the prayer meetings ; and while in those meetings my heart was often melted while the people of God were interceding for the salvation of sinners ; and when I heard them rejoicing in the Lord I thought I would have given anything to have been made so happy. It was, I believe, about the latter end of January, 1834, that I went (without invitation) to the first class meeting, and I shall ever remember the time so long as memory holds her seat. The burden of guilt was not as yet, however, removed from my mind. I still continued to plead for pardon through Christ. I sought the Lord earnestly for about three weeks both in the means of grace and out. Wherever I was, or whatever I was doing, my daily cry was, ' Have mercy on me, O Lord, for Christ's sake,' until one day, while my hands were labouring for the bread that perisheth, my heart was earnestly engaged with God for the salvation of my soul. While I was thus engaged the words of the poet suddenly and forcibly struck my mind :—

Believe, and all thy sins forgiven ;
Only believe and thine is heaven.

At that instant I ventured to cast my guilty soul on the atoning sacrifice of Christ ; and O the peace, the happiness, the joy, I at that moment felt, it would be impossible for an angel's tongue to describe.

My chains fell off,
My heart was free,
I rose, went forth,
And followed Thee.

Memoir of the Author.

Truly could I sing with the prophet—‘O Lord, I will praise Thee, for though Thou wast angry with me, Thine anger is now turned away, and behold Thou now comfortest me.’ ”

(This sketch is dated May 1st, 1846.)

From this time to the time when his Lord and Master called him home his life was one of active service. For many years he held the following offices in connection with the Wesleyan Church: Local preacher, class leader, circuit steward, society steward, and superintendent of Sunday school—all which he filled with great credit to himself and the Church.

He had been in connection with the Wesleyan Church forty-one years.

A few lines that he composed at the death of his father are as applicable to himself.

Full forty years he served the Lord :
He loved His worship and His word :
A man of peace, with patience blest,
He sought and found eternal rest.

His last illness was brief in its duration. On Sunday, December 27th, 1874, he went to his appointment at the Station Road Preaching Room, Hadfield. On arriving at home after the service, he complained of being chilly, or cold, and from this time gradually sank, until Wednesday, January 6th, his happy spirit took its flight to join his old companions in the better land. Some of his last words were—“Triumphant,” “All is well,” “Ready,” “Waiting.”

Memoir of the Author.

The following letter will be a fitting close to this sketch :—

“ Cambridge, 13th January, 1875.

“ To Mr. Peter Taylor.

“ DEAR FRIEND,—We received the card announcing the decease of your dear brother. It seemed but the other day that we had a letter from him respecting his publication, on the history of Methodism in Glossop ; and though we knew that his health for some years past has not been strong, yet we were not prepared to hear that his days on earth had ended.

“ We rejoice to find that in his last moments he was greatly comforted and supported by Christian faith and hope.

“ He was a good man, and faithful above many ; sincerely attached to the cause of Christ, and found his chief delight in doing good.

“ We know how much he will be missed from your society, and among our people throughout your neighbourhood.

“ We felt a special interest in him, because he was the first circuit steward with whom we had to do after our marriage, and we always found him truly considerate of the minister's requirements as well as of the Church's circumstances.

“ We need everywhere men of his intelligence, goodness, and purity to carry on the good work.

“ We trust that among those younger men whose character he helped to form, many will be found who will follow his bright example to the end.

“ In prayerful sympathy with you at this time,

“ Believe me to be,

“ Yours very truly,

“ W. F. SLATER.”

ECHOES IN GLOSSOP DALE:

*Being sketches of the rise and spread of Methodism
in the Glossop Circuit.*

INTRODUCTORY CHAPTER.


WESLEYAN METHODISM was remarkable in its rise, and rapid in its spread. A little more than a century ago it was unknown; now it is the largest non-conforming body in the United Kingdom. Like an American prairie-fire, small in its beginning, it spread wider and wider, at once chasing away ignorance and vice, and scattering around light and gospel blessings. The Wesleyan Church at the present time, in addition to having schools and ministers' residences in nearly every town and village in the land, has chapel property worth upwards of twelve millions of money. There are engaged in carrying on its operations 3,500 ministers, 27,327 lay preachers, 30,000 class leaders, 104,000 sabbath school teachers, a numerous band of day school teachers, and many other agencies. In order, however, to form a proper idea of what Methodism is, and what it is doing, we must extend our thoughts beyond

the Wesleyan community, and take into account the various branches from the parent stock. There are the New Connexion Methodists, the Primitive Methodists, the United Free Church Methodists, the Methodist Reformers, the Independent Methodists, and Episcopalian Methodists of the United States of America. From the latest statistics published we learn that in 125 of the largest towns in England the Wesleyan Church makes provision for 376,000 worshippers in her chapels, while the other branches of Methodists unitedly provide for 350,000, making a total of 726,000 sittings in those towns. And, according to the last and most accurate calculations made, there are in the United Kingdom and the British Colonies at least five millions brought under Methodist influence and teaching, and twelve millions in the United States of America. Taking this broad view the reader will be able to form an idea of what has been done by John Wesley and his successors, in a little more than one hundred years. Methodism has been one of the greatest revivals of the Protestant religion the world has witnessed since the days of the apostles.

Wesleyan Methodism is a voluntary organisation. Persons from free choice associate themselves to the body by meeting in class. A class consists of a small number of persons who meet together weekly for prayer, praise, and religious conversation, and to contribute towards the support of the ministry. A

society is composed of one or more of these classes. A number of societies make a circuit, and a given number of circuits make a district. The Ecclesiastical Courts of Methodism are the leaders' meeting, the local preachers' meeting, the quarterly meeting, the district meeting, and the conference. The system is a connexional one. Under the operation of this principle all the scattered interests make one body. Everywhere the same doctrines are preached, the same form of worship is observed, and the same discipline enforced. This union is not an ideal one, but is real and practical. The great financial objects are thereby efficiently promoted. This connexional union has within itself appliances for expansion, which isolated churches do not possess. When Methodism enters a town and builds a chapel, it does not stop, but throws out its shoots: another and another is raised, new circuits are formed, and additional ministers are called into action.

The Wesleyan Church has its great institutions. There are three Colleges for assisting young ministers to prepare for their work: one at Richmond, one at Didsbury, and one at Headingly. No man can gain admission into the Wesleyan ministry either on account of his wealth or learning. The chief qualifications required in candidates are—conversion to God, and the possession of suitable gifts for the work. Twice every year each minister is examined as to his character and work. In this way immorality of



character and heresy of doctrine can be checked, and the offending minister at once dealt with. In connection with its foreign missions, there are more missionaries employed than are connected with the Church of England, the Baptists, and the Independents put together. Towards carrying on this grand missionary organisation, £165,000 is annually raised in the connexion. Its Home Missionary Committee sends ministers into many neglected parts of our country, and supplies chaplains for the army and navy. The educational department has its normal training colleges for supplying our day schools with efficient masters and mistresses. For higher education there are several large colleges in different parts of the country; also, the Kingswood, Woodhouse Grove, Clapton, and Southport institutions for the education of the sons and daughters of our ministers. The literary organs are: *The London Quarterly Review*, and three weekly newspapers—*The Watchman*, *Recorder*, and *Methodist*. The literature of the connexion is issued at the Conference Office or Book-room.

The "Children's Home," although the last institution raised up in connection with the Wesleyan body, is not the least in importance, especially when we consider the broad philanthropic objects its founders had in view. The Home has been established for the very neediest orphan children of England; not for those only who have been deprived of their parents by death, but for those whose associations are of such a doubtful

or vicious character, as to make them more the objects of Christian solicitude than if they were really orphans. In doing its work, the Home has three branches—one in London, one in Lancashire, and one in Canada—all maintained by voluntary contributions. There are 250 children under its care from various parts of the kingdom, but the greatest portion comes from the slums and dens of London. The number of orphans is enormously increased by the fearful habits of drunkenness, which are now so prevalent throughout the length and breadth of our country.

The advent of Wesleyan Methodism was a second reformation. The Lutheran reformation drove back the tide of Popery and restored to the Church purity of doctrine. The Wesleyan reformation improved the morals and manners of the masses, and checked the growing spread of infidelity; at the same time creating new pulsations of spiritual life. The infidel writings, at that time, of Hobbs, Toland, Collins, and others, had exercised a most pernicious influence in our land.

The moral soil was bare of fruit,
And the garden of the Lord with noxious
Weeds was quite o'erspread ;
Dread error, with cold formality,
And daring sin, with rapid strides,
Stalked forth, to bind mankind
With worse than iron fetters.

At that most important crisis, a noble band of young men at the University of Oxford was raised up to do battle with error and sin. That band consisted of the

two Wesleys, Clayton, Gambold, Broughton, Hervey, Whitfield, and others. In addition to attending to their University duties, they met together for reading the Scriptures, and also for prayer and conversation. Their Godly influence was soon felt by the other students, some of whom scoffed at them. They were called "The Holy Club," "Sacramentarians," and "Methodists." After the other scornful epithets had worn out and been forgotten, that of "Methodist" clung to them, and remains to the present day. These young evangelists went from Oxford throughout the country, like burning luminaries chasing away the gloom of moral and spiritual darkness, by holding forth the Saviour, who is the sun of righteousness. They all became remarkable for their doings. Clayton became the Jacobite clergyman; Ingham, the Yorkshire evangelist; Gambold, the Moravian bishop; Hervey, the literary author; Whitfield, the great orator; John Wesley, the founder of Methodism, and Charles, its poet. For elevated poetical merit, rich evangelical experience, and sterling New Testament theology, Charles Wesley's hymns are unparalleled. Dr. Watts once said that one hymn of Charles Wesley's (that of wrestling Jacob) was worth all the hymns he had written. Several zealous clergymen nobly assisted the Wesleys in their work; amongst these were Fletcher, Whitfield, Simpson, Grimshaw, and Coke. They not only aided them in out-door preaching, but joined them in their conferences.

John Wesley was a man of great powers. His learning, judgment, piety, zeal, and courage, highly fitted him for the important work the Great Head of the Church had called him to do. Immense crowds attended his ministry, and tens of thousands were converted. The books he wrote, the societies he founded, the persecutions and sufferings he endured, will be proof to the end of time that God was with him. In his 85th year he wrote :—

My remnant of days I spend to His praise,
Who died the whole world to redeem ;
Be they many or few, my days are His due,
And they all are devoted to Him.

In his 88th year, on the 2nd day of March, 1791, he breathed his last, exclaiming, "The best of all is God is with us." Out of the 88 years of his wonderful life, 65 had been spent in wandering up and down in the world preaching the Gospel. During that time he had travelled (without railways) 200,000 miles, and preached upwards of 40,000 sermons. There were connected with his societies at the time of his death, 500 travelling preachers, 2,000 local preachers, and 3,200 places of worship. There were also societies in the West Indies, in British America, and in the United States. Mr. Wesley had naturally a good constitution. At the beginning of his wonderful career he rode on horse back, but towards the latter end of his life he travelled by postchaise. If he had been a lover of money John Wesley would have died a rich man, as many clergy-

men and other ministers do. Money was plentifully showered on him from every side, but he gave it away as fast as it came. In his will, after disposing of his furniture, books, gowns, and other things, he ordered that £6 should be equally divided amongst six poor men for carrying his body to the grave. There was to be no hearse, no coach, no escutcheon—no pomp of any kind was to take place. These instructions were enjoined upon his executors in the name of the Lord.

It had been predicted previous to Mr. Wesley's death, that Methodism would die with him. This had been said by false prophets. Such might have been the case if the work had been of man, but it was of God, and therefore was destined to continue. Like a mighty river, it has since then flowed on and on, spreading fertility and fruitfulness on every hand. Thousands of benighted souls by its instrumentality have been brought into contact with the "light of life," their feet uplifted from the miry clay of sin, and songs of thanksgiving put into their mouths. Methodism under God has turned the moral wilderness into fruitful fields, the mountains and the hills have broke forth into singing, and the trees of the field have clapped their hands. "Instead of the thorn has come up the fir tree, and instead of the briar the myrtle tree, and it has been to the Lord for a name, for an everlasting sign that shall not be cut off." As the world goes on, this God-raised system, which has

been designated "Christianity in earnest," is destined still to spread, till the light of the glorious Gospel shall prevail, and all hearts yield a willing obedience to the King of kings. The noble doings of the founder of Methodism will never be forgotten so long as the historic annals of our nation exist. After the sculptured monuments of worldly heroes have crumbled to decay, the name of Wesley will be remembered and cherished by thousands upon thousands, who will have reason to exclaim, "We have heard with our ears, and our fathers have declared unto us the noble works which he did in their days, and in the olden time before them." As party prejudices are cleared away from men's minds, the memory of Wesley will be increasingly rehearsed. In proof of this we point to the fact that at the present time preparations are being made for placing a national monument in the old Westminster Abbey, London, in honour of the founders of Methodism. It will consist of medallions of the two brothers, and at the base will be a bas-relief representing John Wesley preaching on his father's tombstone. The monument will be the work of the celebrated sculptor, Mr. Adams Acton. Men are generally rewarded and applauded for distinguished services rendered to their country. The leader of a victorious army, like Sir Garnet Wolseley, or the scientific explorer, like the late Dr. Livingstone—such men are honoured and chronicled for their heroic

doings, and very deservedly so. But the work accomplished by the immortal Wesley is of a far higher character, and will outlive all chivalrous deeds and scientific discoveries. To have been the instrument in the hands of God of commencing the great religious reformation of the last century is an honour which will, we think, increase in brilliancy in the eyes of our fellow-men as time rolls on.

CHAPTER II.

GLOSSOP ONE HUNDRED YEARS AGO.

HISTORY, to some, is a dry subject. There are but few persons in this utilitarian age who appear thoroughly to appreciate the past. To most of us all is present or future, and we measure the value of objects by the uses to which we can make them subservient. To men of this class the voice of history has no charms. The past by us should not be neglected. Its glorious memorials should fill and fire our hearts with reverent and joyous feelings to God for those of His servants who have gone forth sowing that we might reap—who so nobly helped to lay the foundations on which has been reared the stately edifice of our English commonwealth, with its political and religious liberties. Any little article which belonged to some loved one who is now dead is precious to us ; we ought, therefore, the more highly to value the noble doings of the first Methodists, who waged such great battles against religious intolerance, ignorance, and vice of every shape, and have handed down to us the rich inheritance of our present privileges.

Having given an introductory sketch of the rise, progress, and characteristics of Methodism, it now

remains to be shown how and by whom it was brought to Glossop and the neighbourhood. The external appearance of Glossop Dale at the present time is very different to what it was when the pioneers of Methodism visited it. Then, from the old church, Glossop, to Woolly Bridge, might be seen green fields, thorn hedges, and a solitary house here and there. At Howard Town, or Bridgend, there were only three houses—Howard Arms Inn, Wagstaff's farm-house, and a house belonging to the late Thomas Collier's father. There were no large factories with towering chimneys; no railways with steam horses; no telegraphs with whispering wires; no gas-lamps hung up by the wayside to give light to the nightly traveller. Educational facilities and means for mental and moral improvement were scarce, and places for public worship were few and far between: moral darkness and practical heathenism prevailed. The following incident I learned from an old man now nearly ninety years of age, who declares the story to be true. One Sunday morning, while the church bells were ringing for morning service, a woollen weaver was passing on the road with a piece of cloth on his shoulders. He saw a farmer at work in a field, when the following dialogue between the two men took place:—

WEAVER: "What are the bells ringinck so merrily for this morninck; is there some good news cum fro' th' war?"

FARMER: "Au dono no nout about th' war, hun au guess th' bells are ringinck for such as yo' an' me."

WEAVER: "Yo' dono mean to say it's Sunday, dun yo'?"

FARMER: "Au guess it is."

WEAVER: "Hey, then, au mun go wom again, for au left ewer folk at thur work."

This case shows the dark state of men's minds at that time, and the great necessity there was of some extraordinary agencies being raised up to arouse and enlighten men in reference to their spiritual and eternal interests.

THE METHODIST PIONEERS.

This lack of service was supplied by the early Methodist preachers. They were men whose lives were spent in self-denying labours. Upwards of one hundred years ago some of those men crossed the Glossop hills. The question has been asked, Did John Wesley ever preach there? To ascertain this we have searched his journal, and find that in the year 1761 he preached at Bridgefield. In his journal we meet with the following entry: "Manchester, March 27, 1761.—I rode to Bridgefield in the midst of the Derbyshire mountains, and cried to a large congregation, 'If any man thirst let him come unto me and drink.' And they did, indeed, drink in the Word as the thirsty earth the showers." Bridgefield

is a short distance from Hobroyd farm. There is an old mill and some cottages at the place. It lies midway between Simmondley and Whitfield, and might be reached in ten minutes from either place, and is about a mile from Old Glossop.

Mr. Wesley's service would, in all probability, be attended by individuals from the surrounding villages and farmsteads. Wesley often visited New Mills, Chinley, and Hayfield. In reference to the first chapel built at New Mills, he writes : " Wednesday, April 30, 1768.—I rode to a little town called New Mills, in the high peak of Derbyshire. I preached at noon in their large new chapel, which (in consideration that preaching-houses have need of air) has a casement in every window three inches square. That is the custom of the country." He frequently preached also at Ashton-under-Lyne, Staleyhall, and Saddleworth. Of the Ashton chapel he writes : " April 4, 1782.—I preached at noon in the new preaching-house at Ashton to as many as the house would hold. The inscription over the door is: 'Can any good come out of Nazareth?—Come and see?'" Twelve months before Mr. Wesley preached at Bridgefield, Glossop, he passed through Mottram, on his way to Leeds, and got lost on the moors. In his journal is the following account : " About seven in the evening I preached at Stockport, where more and more hear the word of God and keep it. In the morning we took horse at five, but could find none to tell us which was the road to Leeds. So

we rode on to Mottram. Following the directions we received there, we rode up a mountain and our path ended. We made toward a large house, and the gentleman sent a servant, who pointed out the way we were to take. But soon after it divided, and an honest man bidding us keep to the right (meaning to the left), we did so till we got to the top of another mountain, among several old stone quarries. Here that road ended. However, we went straight forward till we came to the brow. With great difficulty we led our horses down and rode up a path on the opposite mountain. But at the top this likewise ended. Still we thought it best to push forward. But my horse was quickly embogged. After he had thrown me on one side and scrambled out himself, we endeavoured to walk down the mountain. But such a walk I never had before for steepness, and bogs, and stones intermixed. That we got to the bottom without hurt either to man or beast, was little less than a miracle. But we were still at a loss till we met a sensible man, who directed us to Saddleworth. In our inn here we found one who had frequently heard me preach at Builth, Brecknockshire, I fear to little purpose, for on my speaking a few words he ran away in haste. But the whole family seemed to fear God. So we did not repent our clambering up and down the mountains. At six we reached Leeds, sufficiently tired, but I forgot it as soon as I began to preach, and the spirit of the congregation comforted us over our labour."

There can be little doubt but the rough, steep, boggy mountain here described, where Mr. Wesley became embogged, was Tintwistle Nor. It is a good description of the mountain. From its highest peak, Manchester, a distance of twelve miles, may be seen on a clear day.

At the top of this mountain, where the ground was so treacherous as to sink under the founder of Methodism and his horse, are two capital springs of water. This water has been brought to Tintwistle by pipes, within the last twenty years, which has cost the property owners of the village upwards of £800, so that the bogginess has been removed by the laying of the water-pipes across the moors. When Mr. Wesley arrived at the base of Tintwistle Nor, where he met the "sensible man" who gave him the needful information, by going in a northerly direction over what is called the "Low Moor," he would get to Saddleworth in a very short time.

Some of John Wesley's most distinguished assistants visited Glossop Dale at a very early period. From traditionary accounts we learn that the celebrated John Nelson visited Whitfield and Hurst, and preached there. Nelson was one of the most remarkable men of his day. He was possessed of deep and fervent piety, manly courage, and strong resolution. His journal is one of the most interesting and instructive publications in the English language. Constrained by the love of Christ, that wonderful man went through the country exposing himself to persecution and the

maltreatment of mobs, that he might proclaim the Gospel. His preaching in the open-air was attended by thousands. For no other offence than preaching he was torn from his home and family, and sent as a soldier into the army, and had to wear a red coat and a cockade. Though he had to submit to this degradation, he told them he would never fight. He often reproved the officers for swearing. Cavillers were on many occasions answered by his ready and pungent wit. He was paraded from town to town in his regimentals. At one place a woman went up to him and said, "Now, Nelson, where is thy God? Thou saidst, when preaching at Shent's door, thou wast no more afraid of His promise failing than thou was of dropping through the earth?" He answered, "Look into the 7th chapter of Micah, and read the 8th and 10th verses." The words of these verses are: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God."

Because he would not serve as a soldier, he was put in the gaol at Bradford, and had a stone for his bed. His wife and friends outside cheered him by taking candles and provisions, and putting them through a hole in the door. Nelson joined them in singing the praises of God. Early one morning his wife went to the prison door, and said to him through the hole in the

door : "John, fear not, the cause is God's for which you are here : be not concerned about me and the children, for He that feeds the young ravens will be mindful of us ; He will give you strength according to your day, and after we have suffered for a while, will bring us where 'the wicked cease from troubling and where the weary are at rest.'" Noble and heroic woman !

After his liberation from prison and the army, he was entirely devoted to preaching the Gospel, and died as he had lived—a good and valiant soldier of the Lord Jesus—in the year 1774. From Leeds, where he expired, his remains were conveyed to Birstal for interment. The funeral procession consisted of a solid mass of human beings extending nearly half a mile long.

About the time when John Nelson preached on Whitfield Cross and at Hurst, a young man living at Hill Top, near Charlesworth, of the name of John Shaw, was raised up and began to preach. He had been converted by the instrumentality of the Methodists ; and, having been made a new creature in Christ Jesus, he was anxious that others should also be saved. Hence to his neighbours and to all who would listen he preached a free, full, and present salvation. After labouring for some time about home as a local preacher, he was engaged by Mr. Wesley as one of his ministers. He entered the ministry in 1762, and died in 1793, having been an itinerant minister 31 years.

A few years after Mr. Shaw had left Charlesworth to enter the ministry, a young man living near Hayfield, named John Barber, was led to a saving knowledge of God through Jesus. He did much towards spreading the cause of Methodism in Derbyshire. He became an itinerant preacher under Mr. Wesley in 1777, and died in 1826. During the life of Wesley he was appointed to some of the best circuits, and was twice elected president of the Conference after Wesley's death.

The late Rev. George Marsden was another of those early pioneers who took part in introducing Methodism to Glossop and the surrounding villages. Mr. Marsden was a native of Manchester. He was converted in early life, and began to preach when a very young man. He often came from Manchester when a local preacher, and preached in the open air at Hadfield, Glossop, Whitfield, and other places. The writer has heard him refer to those times. Mr. Marsden was instrumental in bringing many souls to Christ. During his ministry he was for some time secretary to the Missionary Society. He was also twice elected president of the Conference. After having travelled 49 years he became a supernumerary, and settled down at Hadfield, where he spent the rest of his days. He died in his 85th year, lamented by all, especially the poor of Hadfield, who had long shared in his benevolence. Some of his dying utterances were : "Coming, coming ;" "Glory, glory ;" "Pardon, peace, happiness, glory, through Christ, my Saviour."

The foregoing Wesleyan ministers were heroic men. Though they did not affect much learning, they were remarkable for shrewd sense, practical sagacity, and undaunted courage in their Master's service. Clothed with holiness, and armed with the sword of the Spirit, they went forth to do battle with error and sin. In storms of opposition they often turned the tables upon their assailants, and discomfited them with withering sarcasm and splendid strokes of pungent wit. They were heaven-raised-up men. God makes the best heroes. Their powers and success were from Him. When their ammunition was spent, they applied to the divine storehouse for more. If the world is ever to be gained for Christ, the work must be done in the self-same way. Tell us not about the need of increased learning in the pulpit. The means to be used in promoting the conversion of sinful men must be characterised by holiness and heavenly power. It cannot be done by "words which men's wisdom teacheth," but with words which the Holy Ghost teacheth. What Methodism needs at the present time amongst its ministry is more men of earnest prayer,—men with trousers knees worn bare by frequent and long audiences at the heavenly court,—men who in preaching, instead of reading dry manuscript sermons, or repeating memorative essays, would boldly front their audiences in the name of the Lord, making manly, earnest, loving appeals to their hearts and consciences. Men need bread, and not chaff, to feed upon. John Wesley, John Nelson, John Pawson,

Alexander Mather, John Barber, and others who visited Glossop, were men highly fitted for their work; the influence of which is felt to the present day, and will continue to be felt for years to come.

Since the time when the venerable Wesley preached at Bridgefield, great changes have been effected at Glossop and the surrounding villages. By the press, books and newspapers have been multiplied, by which means the thoughts and deeds of men are made visible. Commerce has everywhere spread its blessings of civilisation and comfort. Science has elevated our valleys, bored through our hills, and lighted up our streets. Now, by means of the steam-horse, "one city can speedily go to another city to pray before the Lord." Religion, with its benign influence, has reared in nearly every village and hamlet in the neighbourhood, a house for divine worship and a school for instruction. In places which were then desolate, the voice of joy and gladness is now heard. "How beautiful upon the mountains are the feet of them that bring good tidings; that publisheth peace; that saith unto Zion, 'Thy God reigneth.'"

How blessed are our ears, that hear the joyful sound
Which kings and prophets waited for, and sought, but never found;
How blessed are our eyes, that see this heavenly light
Prophets and kings desired long, but died without the sight.

The watchmen join their voice, and tuneful notes employ;
Jerusalem breaks forth in songs, and deserts learn the joy;
The Lord makes bare His arm; through all the earth abroad,
Let all the nations now behold their Saviour and their God!

CHAPTER III.

L A Y P R E A C H E R S .

As the people who placed themselves under Mr. Wesley's care increased daily in different parts of the country, he was involved in difficulties in providing for their spiritual wants. He saw that within a short space of time either he must confine his labours to those he himself could visit, or get assistance. He at first had some hopes that the clergy of the respective parishes would watch over those who had been lately turned from the error of their ways under his ministry. In this he was disappointed. They not only refused to co-operate with him in this great spiritual reformation, but actually drove the Methodists from the sacramental table of their churches. As therefore, the clergymen refused to assist him, he was driven to the expedient of selecting from among his own people men of upright hearts and of sound judgment in the things of God, whom he appointed to watch over the people in his absence. With this view he appointed Mr. Cennick at Kingswood, and Mr. Maxfield at London. These men by their prayers,

counsels, and exhortations, greatly edified the people. After some time they began to preach, and the Lord so blessed the word that many were awakened and brought to repentance. This was evidently the work of God. Some were offended at men preaching who had not been ordained, and Mr. Wesley scarcely knew what to do. After closely examining the fruits of their preaching, his high church prejudices gave way before the force of truth, and he said: "It is the Lord: let Him do what seemeth Him good." This was the beginning of Lay Preaching, first at London, Kingswood, and Bristol, and afterwards at other places.

About the time of Wesley's death several thousand laymen were engaged in different parts in preaching. Some of these men—from Manchester, Stockport, New Mills, and other distant places—came to Glossop. Many of them were poor, but rich in the possession of the gifts and graces of the Holy Spirit, whereby they became noble witness-bearers to the truth. But they were not all poor; some were thriving tradesmen, others well to do and growing rich. The late James Heald, Esq., of Parrswood, near Didsbury, when a young man visited Derbyshire as a local preacher. His name stood on the New Mills plan when Glossop was part of that circuit. During his long life he was a liberal subscriber to the various funds of Methodism. He held for many years the office of lay treasurer to the Missionary Society. By his will he left to the connexional funds the large sum of £12,000. At

Glossop, Hadfield, and other places local preachers were raised up. We have an account of a Thomas Rowbottom, of Glossop, one of the first Methodists there, who, long before the chapel was built, preached "the truth as it is in Jesus." He died Oct. 5th, 1801, aged 73 years, and was interred at Glossop. The following epitaph may be read on his gravestone in the Old Glossop church-yard :—

Convinced how much from life our follies take,
That life he strove a useful life to make ;
And while memory points to works confes't,
Remembrance fond shall swell the grief-wrung breast.
Friend to distress, to ignorance a guide,
Plain without rudeness, liberal without pride ;
Nor say too rapid was the course he run,
For mildly beamed with hope his setting sun.
Time well redeemed, though few the years we live,
Compasses all the longest life can give ;
Dead to the world's illusive toys,
The peace he preached to others he himself enjoys.

Lay preaching, like other Methodist institutions, was the offspring of necessity. There are many circuits in rural districts with eight, or ten, or a dozen chapels with only one or two ministers, which, were it not for the local preachers, would have to be closed, and the societies scattered. These men, whose hearts God has touched, while devoting six days to worldly labour or business, willingly give their time and strength on the Sabbath to evangelical labours, thereby involving no small sacrifice of personal and domestic

comfort. With regard to gifts and usefulness, the lay preachers of Methodism as a body need no apology. The congregations and societies, which, in many instances, are chiefly gathered together by them, afford sufficient proof that their work is divine. Methodism owes a heavy debt of gratitude to her local preachers ; in the past but scant justice has been done them, either by the Conference or the people. In many country circuits like Glossop, our village chapels have been reared mainly by their instrumentality, and if their services were suppressed it would involve a famine of the word of life.

There have been connected with the lay preachers of the Wesleyan body, from the first, men of considerable intellectual gifts and great spiritual power. John Nelson, the Birstal stonemason ; William Dawson, the Yorkshire orator ; George Smith, the learned historian ; Charles Richardson, the Lincolnshire farmer ; Edward Brooke, the popular preacher ; Samuel Hick, the village blacksmith ; and others. Such men not only shed lustre on the church to which they belong, but are a pledge of its future well-being. In the Wesleyan body there are hundreds of lay preachers who are working men, who, after working six days, go on the Sabbath long journeys, preach twice, and return in the evening through rain and storm, reaching their homes late, weary and worn out with the day's labour. With this continuous strain of seven days' work, sometimes their health breaks down, with no

resources to fall upon. That no provision is made for such cases is a great blot on our Church. We are at the present time called upon to make better provision for the temporal comforts of our ministers, by augmenting their incomes and providing them with better houses. The circuit allowances made to the Children's Fund we are told is too inadequate. Our worn-out ministers and ministers' widows are being more liberally supported. At these improvements we rejoice. But what of our local preachers, especially those who are working men? Have they no claim for sympathy and help? What of their past labours? Is it to the credit of a wealthy church that such men, after devoting their strength to its service, should, on the failure of their health, or in declining years, be allowed to want, or be wheeled off to the workhouse? These queries not only require but demand the serious attention of the Wesleyan body at the present time. Let not the reader misunderstand me. I am not suggesting that local preachers should be paid for their work, but simply that provision ought to be made in every circuit for special necessitous cases. The local preachers of the Glossop circuit, as a body, have from the first been men competent to stand before any congregation in Methodism. Exceptions there always are. The first circuit plan, in 1834, contained the names of the following devoted men, all of whom have gone to their heavenly reward except one, whose name now stands at the head of the plan:

John Rusby, Thomas Taylor, Isaac Linney, Thomas Doxey, Thomas Prosho, William Ford, Peter Harrop, James Hall, John Waterhouse, John Sellars, David Hampson, and Richard Walker. During the last forty years many changes have been brought about, but the circuit is as much dependent on its local preachers now as at first.

CHAPTER IV.

DAYS OF PERSECUTION.

THE first Methodist preachers visiting Glossop had to deliver their messages under the open canopy of heaven, as, indeed, they had at other places as well. One reason was because they had no chapels for the people to meet in.

Wesleyan Methodism was not a split from another church. John Wesley and his co-workers gathered a church out of the world. They raised a living church first of converted men and women, and afterwards built chapels as they could.

Another reason why the preachers had in some places to hold forth in the open air, was because the people dare not have preachings in their houses, on account of not being able to get licenses for protection. They were afraid of either being assaulted by mobs, which were then so common, or punished by the magistrates.

In consequence of the course which Mr. Wesley had taken in reference to the Established Church, in so tenaciously clinging to it, while he was at the same time using those great powers God had given him to raise up another church, his societies were placed in great difficulties. He warned them against becoming

Dissenters, and ever counselled them to attend the Holy Sacrament at the Established Church. They took his advice ; and at many churches when they presented themselves were driven away as heathens or heretics by men whose boast it was to trace their succession to the loving Apostles of our Lord.

The Act of Toleration was passed by the Parliament at the urgent request, and for the benefit of Dissenters. It was passed at the latter end of the seventeenth century, and its provisions granted licenses to the meeting-houses of Dissenters. The Methodists generally reposed under the protection of the Act, by getting their chapels licensed ; but at some places where high Church prejudices prevailed, the Methodists were refused the licenses when they applied for them. They were told that they were not Dissenters, and could not have them. They were first refused the licenses, and *then punished for not having them !* This was a most anomalous and trying position to be in. Mr. Wesley had taught his people to love the Church, and to continue united to it, as far as the work in which they were engaged would permit. The majority of the Methodists in those days adhered to his counsels ; but this placed them under disadvantages. The Toleration Act only protected *those who subscribed themselves as Dissenters*, and some of the early Methodists *would not do this*, so that they were exposed to the obnoxious and heathenish provisions of the Conventicle Act. This Act, when enforced, punished with fines, impris-

sonment, and transportation, individuals who dared to meet together in each other's houses, contrary to the provisions of the Established Church. For the first offence £5, or three months' imprisonment; for the second offence £10, or six months' imprisonment; for the third offence £100, or transportation to one of the American plantations for seven years; and if they returned, death without any benefit from the clergy. Some of the first Methodists were called to suffer under this abominable Act.

Wesley, towards the close of his life, saw the anomalous position his people were in, and was most painfully affected by it. He was convinced that he must either get the law altered, so that his people would have full protection, or *separate himself from the Church*. To avoid an extreme which would be so painful, he advised with some of his friends, who recommended that an application should be made to Parliament for the repeal of the Conventicle Act. Several members of Parliament were communicated with on the subject, and it was found that a willingness existed to favour the proposal. With reference to these points, Coke and Moore—Wesley's biographers—say: "In vain did those who applied for licenses plead that they only desired to defend themselves against the violence of ungodly and lawless men, and to avoid the penalties of an Act which perhaps was made to prevent seditious meetings, but in reality forbids religious assemblies of every descrip-

tion except in the churches of the Establishment. The answer was short—‘You shall have no license unless *you declare yourselves Dissenters.*’ ”

Some who considered that the holding of meetings without the authority of the Diocesan was in fact a kind of dissent, declared their willingness ; others refused this concession to be called Dissenters in the certificate. But neither did this avail them. They were told—“You must not only profess yourselves Dissenters, *you must declare that you scruple to attend the services or sacraments of the Church, or we can grant you no relief*, for the Act in question was made only for those who have these scruples.” In various places both preachers and people were thus treated.

In the meantime informers were not idle. If any one dared to have preaching, or a meeting for prayer, or Christian fellowship in his house, information was given, and all that were present at the meeting were fined, according to the penal clauses laid down in the Conventicle Act. A great majority of those who thus offended were tradesmen and labourers, who severely felt the fines which were levied upon them. Some appealed to the Quarter Sessions, but no relief could be obtained. They had no license, and therefore the law, as thus interpreted, showed them no mercy.

Mr. Wesley saw this evil with a degree of pain which he had seldom experienced. He perceived whereunto it tended, and that if persisted in it would oblige him to give up the work in which he had been

engaged, and which he believed to be of God, or to separate from the Established Church. He loved and revered the King, and all who were in authority under him; *but he could not behold this masterpiece of the wisdom from beneath without detestation.* Esteeming it his duty to expostulate with those who were most zealous in this work, he wrote the following letter to a prelate in whose diocese this kind of persecution most abounded :—

“ MY LORD,—It may seem strange that one who is not acquainted with your lordship should trouble you with a letter, but I am constrained to do it. I believe it is my duty both to God and your lordship. And I must speak plain, having nothing to hope or fear in this world, which I am on the point of leaving. The Methodists in general, my lord, are members of the Church of England. They hold all her doctrines, attend her services, and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein they frequently spend an hour together in prayer and mutual exhortation. Permit me, then, to ask for what reasonable end would your lordship drive these people out of the Church? Are they not as quiet, as inoffensive, nay, as pious as any of their neighbours, except, perhaps, here and there a hairbrained man who knows not what he is about? Do you ask, Who drives them out of the Church? Your lordship does, and that in the most cruel manner. They desire a license to worship God after their own conscience. Your lordship refuses it, and then punishes them for not having a license. So your lordship leaves them only this alternative—leave the Church or starve. And is it a Christian—yea, a Protestant Bishop

that so persecutes his own flock? I say persecutes, for it is persecution to all intents and purposes. You do not burn them indeed, but you starve them; and how small is the difference. And your lordship does this under colour of a vile, execrable law, not a whit better than the burning of heretics. So persecution which is banished out of France is again countenanced in England. Oh! my lord, for God's sake, for Christ's sake, for pity's sake, suffer the poor people to enjoy their religious as well as civil liberty. I am on the brink of eternity; perhaps so is your lordship too! How soon may you also be called to give an account of your stewardship to the Great Shepherd and Bishop of our souls. May He enable both you and me to do it with joy. So prays, my lord, your lordship's dutiful son and servant,

"Hull, June 26th, 1790."

"JOHN WESLEY."

It was under the Conventicle Act that John Bunyan suffered 200 years ago. In 1660 he was by a special warrant taken before the Quarter Sessions for no other offence than preaching contrary to the rules of the Established Church. He was imprisoned in Bedford Gaol, where he remained for twelve long years. Bunyan would sooner be incarcerated than enthrall his conscience, well knowing that "he ought to obey God rather than man." So the Methodists, 100 years after the time of the holy dreamer, exposed themselves to "pains and penalties" by fearlessly fronting the ecclesiastical and ruffianism opposition of the day, that they might declare "the truth as it is in Jesus."

Mr. Wesley, in so tenaciously clinging to the Established Church, and attempting to unite his

societies to it, placed both himself and them in a painful position. The clergy, being encircled round with a golden State girdle, thought themselves and the Church to be "rich and increased in goods, needing nothing." They neither wanted Mr. Wesley nor his people. His high aim was to improve the Church internally, but they said "No; we will have none of your special spiritual labours nor your converts." This caused him great anxiety. He was like a man who had been expelled from his father's house, and was driven to the expedient of building a residence for himself, and after reflection decided to erect it on an improved plan; or like an emigrant leaving his country for a home in a foreign land, who, while looking with affection on the land of his birth, is rowing away to another, and he hopes a better, home. So the founder of Methodism, while he admired the Establishment, and lingered at the thought of being driven away from it, was at the same time using those great powers God had endowed him with to set up another and a better spiritual home, which was destined to become an important branch of the Christian Church.

Those who would thoroughly understand the doings of that great and good man, should be careful to distinguish between his prejudices and his principles. The prejudices arising from his education were narrow and most vehement—this he acknowledges himself—while his principles were enlightened and broad, and were constantly strengthened and confirmed by the re-

markable teachings of Divine Providence. The important events which transpired during the last few years of his life gave a great shock to his high Church prejudices, and brought about a corresponding change of views. From a close and careful examination of those events, it is my decided conviction that John Wesley died a Dissenter.

It was very fortunate that the spirit of intolerance and High Church bigotry did not exist at Glossop to the same extent as at many other places ; consequently, cases of persecution were not so common. This may be accounted for—partly, at least—on the ground of the pious and Christian influence which some of the previous vicars of Glossop had exercised on their parishioners. One of these was the Rev. William Bagshaw, who, on the passing of the Act of Uniformity, refused to enslave his conscience by submitting to its requirements, for which he was ejected from the vicarage of Glossop. The Rev. R. G. Milne, in his history of Nonconformity at Tintwistle and Longden-dale, says : “ Among the ejected worthies of the North, William Bagshaw, vicar of Glossop, occupies a foremost place. On taking leave of his flock, that holy man declared—‘ My principles have led me to suffer as a Nonconformist,’ and lamented that in consequence he had been driven from his beloved Glossop.”

For the inhabitants of Tintwistle and Micklehurst there was no separate religious ministry. To join in worship with others they had to travel to one or the

other extreme points. Of their destitution Bagshaw kindly thought, and in addition to his labours at Glossop or Chinley, he was wont to visit Tintwistle on the mission of teaching its inhabitants the words of Eternal Life ; and methinks I see the venerable evangelist going from house to house, farmstead to farmstead, collecting together, under this roof and under that, as many as the suspicions of a lynx-eyed bigotry would tolerate.

For a long time these assemblies never met but with closed doors, or unless a scout was stationed on an adjoining standpoint to signal the approach of an informer ; but the hand of God was seen in the clearing away of those dark skies, and in the lessening of such obstacles as had stood in the way of a free worship according to conscience. Coming from the States of Holland, where the principles of religious toleration were thoroughly understood and acted out, William and Mary, King and Queen of England, recognised the rights of Protestant Dissenters ; and shortly after their enthronement a bill was passed exempting such from all penalties for non-attendance at the parish churches, and conferring on them the liberty of worshipping in their own meeting houses. This was done by the passing of the Toleration Act ; but the passing of this Act did not repeal the Conventicle Act, under which the Methodists had to suffer.

Having given an outline of the introduction of

Methodism to Glossop and neighbourhood, and some of its leading advocates, I shall now call attention to the efforts put forth at the different places to raise societies, build chapels, and in other ways consolidate the cause. This shall be done according to the order of dates, commencing with the place where the first chapel was built, and thus proceeding until all the places now forming the Glossop circuit shall have been sketched.

CHAPTER V.

MOTTRAM.

MOTTRAM-IN-LONGDENDALE is situated on a lofty elevation. The scenery in the neighbourhood is bold and romantic. The church—a fine old Gothic structure, built in 1478—stands out as a conspicuous object for many miles round. The Bishop of Chester is the patron. With many of the pious clergymen in the district of Manchester, Mr. Wesley co-operated. The eminent Daniel Simpson, of Macclesfield, and he were on the most intimate terms. Mr. Simpson was curate of St. Michael's Church, Macclesfield. He zealously and fearlessly preached, without manuscript sermons or notes, against the open profligacy, and other evils, of that day. This was a great innovation, which was not to be endured. Like Wesley, this Puritanical moralist must be silenced inside the Church. He was accordingly suspended by the Bishop of Chester, under the pretext of being a Methodist. A Mr. Roe built Mr. Simpson a new church in Macclesfield, where he laboured most successfully until his death, which took place in 1799. John Wesley several times preached in the church at Hayfield, but whether he ever preached in the Mottram church is not for the writer to say.

Judging from the kind of reception the first Methodist preachers received at this place, we should say that if Mr. Wesley had ever requested to preach in the church he would have met with a refusal. Not only was he refused access to many of the churches, but he was denounced by the bishops, held up to scorn by the parochial clergy, and violently assaulted by ignorant mobs. But none of these things moved him; calmly and resolutely he held on his course, and was spared to live down much of this opposition. It was his first intention to have united his people to the Church, but the bishops and clergy prevented it.

About the time when Methodism was first introduced to Mottram, that remarkable man, Lawrence Earnshaw, lived at the place. He was a poor man, but remarkable for rich endowments of mind. Earnshaw was a great mechanical genius. He could have taken wool from the sheep's back and manufactured it into cloth, making every instrument or machine with his own hands. He was an engraver, painter, gilder, blacksmith, whitesmith, coppersmith, gunsmith, bellfounder, and coffin-maker. Clock-making and repairing, making and mending organs, fiddles, and optical instruments, were his favourite employment. He invented a curious astronomical and geographical machine, representing the motions of the earth, the positions of the moon, stars, and other phenomena, with the greatest correctness. One of these machines was sold to the Earl of Bute for £150. He also invented a machine

to spin and reel cotton by one operation, which he showed to some of his neighbours and then destroyed, lest it might take the bread from the mouths of the poor. He was quite a self-taught genius. To perpetuate the memory of this remarkable man, a beautiful monument was erected in the Mottram Cemetery a few years ago, the cost of which was defrayed by public subscription. Science ever has been, and still is, the useful handmaid to religion.

The venerable founder of Methodism visited Lancashire and Cheshire for the last time in the year 1790. At that time the nearest Methodist chapel to Glossop was the one at Hayfield, or Ashton-under-Lyne. The first Wesleyan chapel built in this neighbourhood was that at Mottram-in-Longdendale. But several years before that place had been visited by some of the early Methodist preachers. They generally preached in the open air, taking their stand on the cross. Many were glad to hear them, some of whom received the truth, and afterwards welcomed those messengers of the Lord. A violent storm of persecution arose, which was cruelly waged against them. Rude and wicked men were instigated by the would-be Church protectors, who shouted and howled that the preacher's voice might not be heard. The huntsman blew his horn, and called together the hounds that they might join in the howl. Rotten eggs, dirt, and stones were thrown at them, and other shameful means used to silence or drive them from the

town. But they were not reeds to be shaken with the wind. The Methodist preachers of those days, by their faith, patience, courage, and usefulness, showed themselves to be true and worthy successors of the Apostles. Our Lord, in sending out his disciples, said unto them, "The kingdom of God is come nigh unto you ; but into whatever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you." We are told that one of the old preachers, who had been cruelly treated, on arriving at the toll-gate, which was at the bottom of the town, turned round and literally scraped the dirt from his shoes, as a witness against those sinners for rejecting the Gospel of the Saviour, and maltreating his servants. The hand of persecution ever arouses a spirit of sympathy and help. So it was in this case. Helpers from other places went to the assistance of the Mottram Methodists. Amongst these helpers was

JOEL SHUTTLEWORTH.

He lived at Ashton, and was a member of the Methodist Society there. He assisted in establishing prayer meetings and class meetings at Mottram and other places. He was well known as a Wesleyan Methodist. When people saw him on the road they would conclude he was going to a Methodist meeting. On week days, as well as on the Sabbath, he would

wend his way up Staley Wood, with a thick walking-stick and a large horn lantern. It was his habit to walk quickly, something approaching a trot. He was often scoffed at on the highway. On one occasion, as he was trotting along to one of the meetings, a man who saw him cried out, "See, yonder is Joel Shuttleworth running for a crown." At another time he passed a man who said to him, "Heaven or hell, Joel, I would not run." The account adds that in a short time after that man died suddenly. The infant cause at Mottram was greatly strengthened by the prayers, counsels, and holy example of this remarkable man. Shuttleworth was a man of strong passions, and a lover of singing and music. When engaged in the services, he would often beat time to the tune with his heavy stick. This was not done to be noticed by others, but was a kind of expression of the hidden emotion of his soul. He would not think of going home until after the evening prayer meeting. Then, with his horn lantern and staff, he would start on his journey on the lone roads, feeling, if he did not sing—

I have been there, and still would go,
'Tis like a little heaven below.

This pioneer of old Methodism lived to see the cause extended through the country. He died as he had lived—a Christian—leaving us to enjoy the liberty and blessings he had prayed for, and laboured to establish. In the Methodist Society at Mottram,

which Joel Shuttleworth assisted and encouraged, were some noble-hearted and self-denying men—Samuel Ashton, James Mills, Thomas Bradbury, and J. Vernon. These men were not to be put down by a little opposition. Supported by divine grace, and cheered by the sympathy and help of other Christians, they stood the storm, though it raged so furiously that some had to flee from the place to evade imprisonment. After labouring for some time, they succeeded in commencing a

SUNDAY SCHOOL.

The first Sunday school in England was begun by Robert Raikes, in the city of Gloucester, in 1782. The founder of Methodism, in his travels through the country, very much fostered and encouraged these institutions. Methodists everywhere soon took up this new idea, and put it into practical effect.

The Mottram Sunday School was opened in 1789. It was begun in the old Court-room, then forming the left wing to the entrance of the Angel Inn, fronting the Stockport Road, and near the Cross. Underneath the court-room was the brewhouse of the inn, and by the side was fixed a pair of stocks. Into this old-fashioned leg-prison drunkards, Sabbath-breakers, and other criminals were put. In that Sunday school, which was so remarkable in its situation, the noble-hearted Samuel Ashton and others began their philanthropic and Christian work—instructing the poor children how to

read, and at the same time inculcating the fundamental principles of the religion of Jesus Christ. After having gone through their lessons, Mr. Ashton, who was a great lover of singing and music, used to play on his flute, it being a favourite instrument with him; after which a short exhortation was given, and they concluded with singing and prayer. The order of proceedings at that first Sunday school at Mottram, it strikes me, was quite equal to some of our modern Sunday schools. Besides the lessons they had singing, instrumental music, exhortation, and prayer. This court-room Sunday school must have been successful, for we find the teachers and friends in a very short time after its commencement devising ways and means for the erection of a

METHODIST CHAPEL.

Building a chapel in those days would be a very important undertaking. Methodists then were poor. Mr. Ashton,* being a tradesman, would no doubt be in a position to render considerable help. This, we believe, he did. The few friends at the place having subscribed towards the object, Hollingworth, Tintwistle, Hadfield, and other villages in the neighbourhood were canvassed. In conversing with old men at these places about

* This Mr. Ashton was grandfather to Messrs. J. and E. Clayton, of Broadbottom. The last-named gentleman has very kindly furnished me with information respecting old Methodism at Mottram.

primitive days, I have been told that So-and-So gave a subscription to the Mottram chapel. Manchester and other large towns were visited by Mr. Ashton, soliciting aid for this worthy object. A very interesting anecdote is told of Mr. Ashton obtaining a subscription of two guineas from a Wesleyan minister in Manchester. Mr. Ashton called upon the minister, and was denied. He afterwards heard the same minister was to preach a charity sermon on the following day (Sunday). Mr. Ashton stayed all night, that he might hear him. His text was, "He that giveth to the poor lendeth to the Lord." The sermon made such an impression on the mind of Mr. Ashton that, when the collecting-box was taken to him, he put in it a crown-piece. He was so inspired by the discourse that he sought a second interview with the minister. On meeting him, as he left the chapel, he asked pardon for the intrusion. The minister spoke kindly to him, asking him what he had to say. He then thanked him for his sermon, saying that it had both opened his heart and strengthened his hands. The minister, looking him steadfastly in the face, asked, "Are you the person that called upon me yesterday for a subscription for a new chapel at Mottram?" He answered, "I am, sir." "Well, then," said the minister, "here are two guineas for you." It is no wonder that such ingenious and persevering begging should have been successful. Having obtained the necessary funds, the chapel was built in the year 1791, the year in which the venerable Wesley died.

The Mottram chapel would be supplied with preachers from Stockport, as it would then be included in that circuit. It has been said that John Wesley preached in this chapel. But this was impossible. Wesley visited Lancashire and Cheshire for the last time in the spring of the year, before the chapel was opened. The chapel was used by the Wesleyans from the time of its erection up to 1803, when, from a variety of circumstances, the cause collapsed, and the chapel was sold. It was bought by the friends of the New Connexion for the sum of £152 10s; the conveyance deed costing £4 18s. The chapel was used by that body till the time of the agitation caused by Mr. Barker, when it was turned over to the Independents, who have used it up to the present time.

Such is a brief summary of the chequered history of the first Methodist chapel built in the neighbourhood. Since then, several attempts have been made by the Wesleyans to establish a permanent society, both at Mottram and Hollingworth, but in each instance failure has been the result. But, though they have failed, some of the branches of the great Methodist family have succeeded. At Hollingworth, the New Connexion have a large chapel and a good school. The United Methodist Free Church, also, have a spacious chapel there. In the doctrines preached, in the order of church meetings, and in the form of public worship, the old body and the other Methodists are one: the difference between them chiefly lies in the constitution

of the legislative courts. Divisions in Methodism are a source of social, political, and moral weakness, and especially so at the present time, when union among all Protestants is of the highest importance. To see all Methodists united by one general bond would be a pleasing spectacle. When we look at the signs of the times we cannot fail to see the great necessity of Protestants of all denominations drawing nearer to each other. The spread of popery in our own land, and the Romanising tendencies within the pale of the Established Church, to foreseeing men are really alarming. We are told that history repeats itself. If it does, I would ask all Methodists to glance at the religious history of this country, and more especially at the dark doings of bigotry and intolerance some three hundred years ago; and then to lay aside their little differences, and be prepared to join in a holy phalanx for the protection and preservation of those grand Protestant principles secured to us by the glorious Reformation.

CHAPTER VI.

HADFIELD.

WESLEYAN METHODISM having collapsed at Mottram about the beginning of the present century, efforts were put forth to raise an interest at Hadfield. The nearest place of worship to Hadfield was the Independent Chapel, Tintwistle. This chapel is the oldest Nonconforming place of worship in the district, having been founded in 1688. Doctrinal controversies amongst Dissenters were then common, and very much interfered with that union among the various denominations which ought always to exist between one Christian church and another. A few of the residents at Hadfield had heard the old Wesleyan Evangelists, and had thereby been made wise unto salvation. They were anxious that others should be made partakers of the same joys and hopes. One of these was

JOHN HARROP.

Mr. Harrop was a man well known in the village and neighbourhood, and was highly respected. His occupation was that of warehouseman for the Messrs. Thornley, at Thornley Mills, near Hadfield. He was a decided and earnest Christian. Speaking to others about their souls' salvation was to him a delightful

work. He was for a long series of years an acceptable and useful local preacher. His name stands No. 4 on the Preachers' Plan for New Mills, as far back as 1809. In those early days he went long journeys over bad roads to preach the Gospel. New Mills, Disley, Marple, Comstall, Rowarth, and other distant places, were regularly visited by him, besides the villages around his own neighbourhood. In addition to his preaching duties he had the charge of the infant church at home to attend to. Although he was generally respected he was called to share in the scorn and persecution which the Methodists in those days had to endure. He however bore it manfully for the Lord's sake. It appears that one of his neighbours hated him on account of his religion. This man was so influenced by the Devil that he resolved to take away Mr. Harrop's life. After laying down his fiendish scheme, he went to Mr. Harrop and told him he wanted him in such a barn. Mr. Harrop went, but the man was struck speechless and motionless as soon as he saw him. After a pause, Mr. Harrop asked what he wanted with him. He confessed with tears what his design had been, namely, to take away his life. He then asked for pardon, and requested that Mr. Harrop would not name the thing to anyone. This wicked persecutor was not perhaps aware that the God of heaven had said, "Touch not mine anointed, and do my prophet no harm." John Harrop was also a man who inculcated religion at home amongst his own family.

Hence, his children feared and served the Lord. His son Peter became a useful local preacher ; and, after labouring in that capacity for several years, went to Cape Coast, Western Africa, as a Wesleyan missionary, where he died. It is somewhat remarkable that John Harrop's labours were finished, and he was taken to his heavenly rest, about the time the Glossop circuit was formed. Like John the Baptist, he had been engaged in preparing the way ; and just at the time when the scattered societies were about being formed into a circuit, he was taken home.

Some years before there was a regular society at Hadfield, a cause had been organised at Valehouse. The Valehouse mills were built in the year 1796, by Messrs. Robert and John Thornley. Mr. John being favourable to Methodism, a room was fitted up in connection with the mills for a preaching room and Sunday school. Valehouse was then on the Stockport plan, and was regularly visited by the ministers and local preachers. A flourishing Sunday school, with efficient teachers and a good library, was carried on for several years. It was afterwards removed to Sheep Coat, a cottage on the hill-side, about half a mile from the village. It appears Mrs. John Thornley was a Methodist, and was very solicitous that her husband might do something at Hadfield towards providing the people with a place of worship. He had made her a kind of promise that he would, but time in its course wore on, and nothing was done. Afterwards a somewhat remark-

ably striking incident took place, the result of which was the erection of

HADFIELD CHAPEL.

One day, in the usual course, Mr. John Thornley went to the Manchester market to transact his business. While there, a violent thunderstorm passed over the town. The storm was most terrific: the forked lightning flashed, and peal after peal of loud thunder rolled, as though man's final reckoning day was approaching. Mr. Thornley was greatly terrified. He prayed that his life might be spared, and vowed that if it was he would build a Methodist chapel at Hadfield. His life was spared, and his vow was willingly fulfilled. On Mr. Thornley arriving at home and making known his intention to build a chapel, the intelligence was received by the Hadfield Methodists with great joy. A site was selected, and the work was at once commenced. On being completed the chapel was properly settled on trustees and presented to Conference, being enrolled according to the model deed. The opening services, which took place in 1804, were seasons of great rejoicing. As in days of old they would say, "How amiable are Thy tabernacles, O Lord of Hosts." "Come, let us go unto the house of the Lord." "Blessed are they that dwell in Thy house; they will be still praising Thee." In connection with the opening services a very remarkable conversion took place. It was that of Thomas Warhurst, hatter, a native of Hadfield.

For sin and wickedness he had been quite a terror to the village and neighbourhood. Tom Warhurst's drunken and pugilistic feats were well known. The man who dared to meet him must be careless of his own life. While thus forgetful of God, and proceeding in his sinful career, he was arrested by divine mercy. He felt an inclination to attend the opening service of the new chapel. It was with no small surprise that the worshippers saw amongst them such a character. Happy was it for him that he went, for under the sermon he was deeply convinced of his sinfulness, and felt the wrath of that God whose hand might have sunk him at once to the bottomless pit rested upon him. The minister on the occasion was the Rev. Lawrence Kane, who took for his text, "Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Whilst the minister was unfolding and applying these solemn words, the hero in wickedness felt it was all for him. His conscience was smitten, and he began to inquire after the way of salvation. His conversion attracted general attention. The reformation of such a man was both a wonderful event and a public benefit. The drunkard became a sober man, the fighter a man of peace; the slave to low and vulgar habits respectable and respected. Mr. Warhurst became a happy man, a kind husband, and a useful member of the Hadfield Wesleyan Society. After some years he removed to Tintwistle, and from

there to Valehouse, where, after a consistent Christian career of 38 years, he died, trusting in the Saviour. His dying words were : "Christ is now present with me, and precious to me : I am dying content and happy—content and happy." This instance is worth more than all the money that has been expended on the chapel since it was first built. But there have been others ; yès, scores and hundreds have been converted in connection with its services, during the last seventy years.

For about nine years after its opening this chapel had to serve for the whole neighbourhood, its congregations being composed of persons from all the surrounding villages. Though the building of chapels was of great importance to the early Methodists, yet the raising up of a living Church of converted souls was of far greater importance. In the spiritual work of the Church Mr. John Thornley took part, after the erection of the chapel. The thunderstorm had not only been instrumental in loosening the springs of his liberality, but had also aroused his spiritual sensibilities, and led him to seek his own salvation and that of his fellow men.

Wesleyan Methodists have in every part of the country ever manifested an interest in the religious education of the young. This was the case at Hadfield. The first Sunday school was started in the

OLD TOLL-BAR HOUSE.

That building has long since been demolished. It

stood on the ground where the old pump now stands, near the bottom of the village. Shortly after the Toll-bar Sunday School had been opened it became too small. This difficulty was soon got over by the officers of the school, with the kind co-operation of the good dames of the village. Cottage houses and chambers were offered, and became auxiliaries to the school, the "Bar House" being the head-quarters of the institution. This remarkable Sunday-school work having been noised abroad through the neighbourhood, men and women interested in the cause went from other villages to assist as teachers. Some rather funny stories of the old dames who had classes in their houses are told by some of the old people of Hadfield. For a long time after Robert Raikes had commenced Sunday schools, teachers had generally to be paid for their work. But this was not the case at Hadfield. The teachers of the Bar-house Sunday School sought no reward from man. Their motives were higher up. They were servants of their Lord, who had said, "Go work in my vineyard, and whatsoever is right I will give thee." Those noble-minded men and women have all passed away, but the influence of their labours still remains. Only a very few who were scholars in that school are left to relate its wonderful doings. Greatly encouraged with the success of their work, the teachers and friends now began to prepare for building a school-house. Their plans were matured in 1814, the first school having been built in that year. It was a spacious and

commodious room, giving accommodation for about 400 scholars. It was enlarged in the year 1822. After upwards of 30 years use it was pulled down, and the present school erected on its site in the year 1854.

In addition to the Sunday school, there has been a flourishing day school taught, for upwards of forty years. In connection with the Hadfield schools and society, many young men and women have been raised up and fitted for great usefulness. Some have gone to foreign lands, and others to fill situations at home, to proclaim the riches of Christ. Peter Harrop went to Cape Coast, Western Africa; George Taylor, to America; and John Whewell, to the Friendly Islands. And not only have ministers been raised up and sent forth from this place, but lay preachers, day-school teachers, and class leaders have gone to different parts of the country, who, with full hearts, have exclaimed :

Where'er I go I'll tell the story of the Cross ;
In nothing else my soul shall glory save the Cross.

The mother church at Hadfield has produced branches at Padfield, Tintwistle, and Broadbottom, where chapels have been erected. Sunday afternoon or evening services have also occasionally been held at Waterside, Station Road, Woolly Bridge, Hill Top, and other places, in connection with Hadfield. While thinking of the leading men who have taken an active part in carrying on Methodism there during the last fifty years, a host of names at once rush into my memory.

John Swindells, the two Thomas Warhursts, Thomas Platt, David Hampson, John Garlick, Jonas Barker, David Hurst, John Parrott, Charles Gill, James Howarth, James Broadbent, Thomas Newton, John Taylor, Alvin Willis, Joseph Harrop, Joseph Garlick, William Kinder, George Kinder, James Wood, Burgoine Fish, and a few who are still amongst the living. The act of writing down these names produces in my mind the most pleasing reflections. They now rest from their labours. Their earthly conflicts are o'er, and their heavenly joys are begun. May their faith, love, fortitude, and self-denial be imitated by their children and others who have been benefited by their instructions, examples, and prayers. In the year 1872 an effort was put forth to clear the chapel and school from debt. Heads, hearts, and purses were willingly united to accomplish the object. The undertaking was successful, the effort being wound up by a ladies' bazaar, for which the school was tastefully decorated. It realised upwards of £300. On my fifty-seventh birthday I composed the following poem, and presented 500 printed copies to the bazaar for sale :--

THE BIBLE FOR ME.

BY

S. TAYLOR, TINTWISTLE.

S. T. presents this Poem to the Ladies' Bazaar, held at Hadfield,
May 16th, 1872, in aid of extinguishing the debts on the
Wesleyan Chapel and School at that place.

CREATION'S book I oft admire,
And view therein the Almighty Sire,
Where wisdom, power, and goodness shine,
Showing the author is Divine.

I love to roam through fields and lanes,
And hear the songsters' warbling strains,
And see the ripened wavy corn,
And the wild flowers the hills adorn.

I love the heavenly orbs to trace
In yond illimitable space,
Where planets in their circuits run
Their constant courses round the sun.

I love to see the moon, who rides
Across the heavens and moves the tides—
Shining, 'tis said, with borrowed light,
To drive away the shades of night.

But, more than all, I love to scan
That Sacred Book, God's law to man ;
'Tis there I read the Saviour's grace,
Set forth for me and all our race.

Thrice Blessed Book, immortal word,
Proceeding from our heavenly Lord ;
My guide to immortality,
The Bible is the book for me.

The Bible is a great Bazaar :
Treasures of sterling worth are there,
More costly far than diamond stone—
Treasures beyond comparison.

An exhibition, full and free,
Open for all the world and me ;
No fee required to look therein,
No richer treasures can be seen.

Within are robes of righteousness,
Salvation's rich and costly dress :
This garment shall my clothing be
Through time, and in eternity.

The Bible is a heavenly store
Of precious gifts, our souls to allure—
Gifts purchased by our Saviour's blood,
To draw from sin, and lead to God.

A volume of prophetic truth,
A warning voice to age and youth ;
A clue to the redeeming plan,
A record of God's love to man.

A book of mysteries for the sage,
A comforter for hoary age ;
A sign-post on the world's wide road,
A lighthouse clear set up by God.

A book to make the simple wise,
A council kings should not despise ;
A compass guiding o'er life's sea,
An album of sweet poetry.

The politician's safest chart,
The prince's guide, the tradesman's mart,
The master's rule, the servant's right,
The scholar's task, the teacher's light.

The peer's rebuke, the peasant's boast,
The lawyer's code, the client's trust,

The student's test, the tutor's theme,
The poor man's hope, and law supreme.

The tree of life, the bread of heaven,
The lamp of truth, the holy leaven ;
The sun with glorious beams divine,
The torch of time, may it be mine.

Its histories the past reveal,
Its prophecies the future tell ;
Its parables by wisdom given,
Its precepts point the way to heaven.

Its miracles show power divine,
Its promises with lustre shine ;
Its proverbs wise, its morals pure,
Its Gospel true, its threatenings sure.

It tells us of a future home,
It bids us flee the wrath to come ;
It points the Christian's dying eyes
To glorious mansions in the skies.

The Bible sets the prisoner free,
Proclaiming life and liberty.
May every wind and swelling tide
Waft its salvation far and wide.

May friendly breezes speed the sail
Till the glad tidings shall prevail,
And captive slaves take up the sound,
And tell the news to all around.

Hail, Book Divine ! thy light I bless,
Which leads to life and happiness ;
May Jew and Gentile, bond and free,
May all mankind, thy pages see.

Then shall the promised reign begin
Of conquest over self and sin—
The reign of Jesus from above,
The pure millennial reign of love.

Ethiope then shall come to God,
Her sons no more to gloat in blood ;
God's Book shall teach them better things—
That war from vilest passions springs.

In torrid and in frigid zone
All tribes shall bow to Christ alone ;
To ransomed exiles then set free,
Both kings and queens shall nurses be.

Peace undisturbed from pole to pole
Shall spread, like oceans' billows roll ;
Men of all climes with one accord
Shall hail with joy God's Holy Word.

About six years ago a room over a smithy was taken by the Wesleyans, in Station Road, Hadfield, for a preaching-room. A Sunday school was also started, which has been carried on up to the present. For a long period before that room was taken preachings and prayer-meetings had been carried on by the Hadfield Society in the cottages at Waterside. The Primitive Methodists have a good school-chapel at Waterside, which has been in active operation for upwards of thirty years. That body has laboured incessantly, and, by the blessing of God, has effected much good. They have a good Sunday school, which is numerously attended. By its active and practical influence the moral and religious wellbeing of the working-class in the neighbourhood has been greatly promoted.

CHAPTER VII

OLD GLOSSOP.

ABOUT the latter end of the last century there were a few pious souls at Glossop and Hurst, who had received their spiritual good from hearing the old Methodist preachers. A man at Hurst, of the name of Samuel Fielding, had preachings in his house. Whether this good man had his house licensed or not, the writer cannot say. If he had not, he would then be in great danger of being taken before the magistrates, and fined or imprisoned. These men met together in church-fellowship, watching over one another in love. In those days they were not afraid of walking a few miles to a class-meeting or a prayer-meeting. A John Tongue then came from Stalybridge to Glossop once a week to lead a class. Thomas Hadfield was prominent amongst these old veterans. Strong faith in God marked his character. Though poor, he had a benevolent heart. Hearing of one of his neighbours who was in want, he went to see him, and gave him all the money he had in the world, which was a shilling. He was reproved for this, when he said, "O, the Lord will not see me want." This faith was not exercised in vain, for a gentleman in the locality liberally supplied his wants and his daughter's, so long

as he lived. One day old Tommy and a young man named John Sellers were gathering wimberries on the moors, near Woodhead, when a thick mist set in. The young man was alarmed, and with much concern asked his aged companion what they must do. "We must trust to Providence," was the reply. The young man knew not what that meant; but since then he has learned, and has long been engaged in teaching others, having been a local preacher during the last 45 years.

The first public place of worship at Glossop, amongst the Wesleyans, was known as

OLD JONATHAN'S GARRET.

This room was connected with the house of Mr. Jonathan Wadsworth. It was a three-story building, not far from the church gates, Hall Street. The entrance to the garret was by a flight of steps from the back-yard. They have long since been removed, and the door place walled in. Some remarkable ministers preached in that room. Old William McKitrick was one. This veteran minister, an Irishman, was converted when 19 years of age. He had to flee from home on account of his religion. He stood many a storm. In 1812, he was taken prisoner near Bolton, for preaching. Another of the garret preachers was the world-wide known James Everett. Mr. Everett, besides provoking much controversy in the Methodist body, has written some able and useful books. When he was stationed at New Mills, and visited Glossop, he

was quite a young man, and preached some excellent and telling sermons. The Revs. George Wilson, William Midgley, Joseph Chapman, Mark Day, and others, administered the Word of Life in that upper room. The congregations that used to assemble there, with the ministers, are now, doubtless, worshipping in the heavenly temple.

The few composing the society at Jonathan's Garret were men actuated by high and noble purposes. By their prayers and self-denial they showed themselves to be the real benefactors of the neighbourhood. I once heard a minister say that he would rather have a poor, pious widow, to pray for him, than an army to fight for him. It is said of Mary Queen of Scots that she feared the prayers of John Knox more than all the armies of Europe. And she had a good reason for doing so. Knox prayed in fervency and faith. One night, he and some of his friends were thus engaged, in a place in his garden. After they had for some time been praying, Knox abruptly broke off, and said that deliverance had come. He could not tell how, but he was confident their prayers were answered. What was it? Why, the next news they heard was that the Queen was dead. John Knox prayed that his country might be delivered from the blighting influence of popery. The garret Methodists prayed that Glossop might be emancipated from the thralldom of ignorance and sin, and that all around might be visited with showers of divine grace. For this they

agonised, and travailed in birth. Though they were few in number, they had the promise of Jesus—"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven." The little band had within them this holy agreement, or union. Like the disciples at the upper room at Jerusalem, they met together, and watched and waited for the fulfilment of the divine promises. Difficulties might rise to hinder, and enemies to oppose, but they knew that "to patient faith the prize was sure." What was written by the Apostle Paul of the converted Hebrews may be applied to the Glossop upper-room Methodists—"And these having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." The little society in connection with the garret did a noble work in laying the foundation upon which the superstructure of Methodism at Glossop and Howard Town since then has been reared.

Jonathan Wadsworth was the class leader, and took a delight in nurturing the infant cause. His house was always open for the ministers who visited Glossop. It has by some been considered a special providence that his life was prolonged to the time when the first Wesleyan minister came to reside at the place. The work of that Methodist forerunner was then done. He could exclaim—"Now, Lord, lettest Thou Thy servant

depart in peace, according to Thy word, for mine eyes have seen Thy salvation." The Rev. Alexander Strachan came to reside in the same house now occupied by the Rev. S. Hooley, in the spring of 1828, and Mr. Wadsworth died July 6th in the same year.

GLOSSOP CHAPEL

Was built in 1813. Previously a plan had been laid down for erecting a large chapel in the neighbourhood of Rose Green, for the joint accommodation of both Whitfield and Glossop. This scheme failing, one was built at each place. The Glossop chapel was opened in the month of May, by the Rev. John Fairborne (father to Mrs. Hooley). His text was *Gen.* xxviii., 17—"This is none other but the house of God, and this is the gate of heaven." At the close of the afternoon service there was a love-feast held. The Rev. John Beaumont was present, and took part in the service. The raising of the needful funds for the building of the chapel was no small task, the Whitfield chapel being built in the same year. After much liberality had been manifested, and all the efforts put forth to raise money, a considerable debt was left on the estate. Many friends in and about Glossop who were not Methodists took a pleasure in subscribing to the building fund, and gave their general influence in favour of Methodism. To help the chapel choir, and promote good congregational singing, the late Mr. Samuel Shepley (father of Messrs. John and William

Shepley, of Brookfield) bought a bass viol, and presented the instrument to the chapel. The ministers and local preachers who supplied the Glossop chapel after it had been opened, were the Revs. John Beaumont and Jonathan Turner, Messrs. John Harrop, John Rusby, William Chadwick, Joseph Cross, Edward Clewlow, John Goddard, Robert Thatcher, Samuel Line, John Ernal, and Joseph Beard. The chapel since then has been enlarged by the addition of a gallery for the organ and choir, under which is a large vestry. A few years since the interior of the chapel was entirely modernised, at considerable expense; and, though the old edifice has now stood the storms of sixty winters, its interior appearance is quite equal to some of our new chapels at the present day.

About the time when Glossop chapel was opened, there were several young men in the neighbourhood who afterwards became very useful in the cause. One of these was

ISAAC LINNEY.

Having been converted to God, Mr. Linney at once devoted himself to the service of the Church. While young he began to call sinners to repentance. For the long period of fifty years he laboured as an acceptable and useful lay preacher, maintaining a spotless character and an undeviating course of service. When he first began to preach, out-door services were frequent. For this kind of service Mr. Linney was

well fitted. He had a powerful voice, and made good use of it. His voice could have been heard for a mile or more. Sixty years ago, while preaching at Tintwistle in the open air, he was heard across the valley to Padfield. His preaching was earnest and practical, often urging upon those who heard him decision of Christian character and personal piety. He was not free from persecution and the malice of wicked men. One Sunday evening, when returning home from preaching at a country village, he was met by a man on the road, who, without saying a word to him, knocked him down and then kicked and beat him severely, but did not attempt to rob him. When referring to this incident, Mr. Linney said he did not know that he had an enemy in the world who would so ill-treat him, and added that he believed it was the Devil who wished to kill him, that he might stop him from preaching. Being an employer of labour at Glossop, Mr. Linney was sometimes called on to mix with other employers, and on those occasions had to defend Methodism. Fifty years ago this sect was everywhere spoken against. The writer of these sketches has heard Mr. Linney refer to those times, when he had to answer the scorers and false accusers of Methodism on 'Change, in the streets, and on the stage coach. The consolidation and spread of the cause at Glossop and the surrounding villages owes much, humanly speaking, to his labours, pecuniary support, and Christian example. One of Mr. Linney's

associates, who rose into prominence soon after the opening of the chapel, was John Hague, of Hurst. After acting as a local preacher for some time, he became a Wesleyan minister. He was nominated at the quarterly meeting at New Mills, by the Rev. Thos. Preston, in the year 1816. He was accepted by the Conference, and spent the remainder of his life in the ministry.

I have to write down the name of another man who has been prominent in promoting the cause of Methodism at Glossop from an early period. It is that of

JOHN HARRISON.

Mr. Harrison was well known in Glossop. He was a man of upright character, and set an example of morality well worthy of imitation by those around him. In general intelligence he was considerably ahead of most working men. He knew how to think and reason metaphysically, and write poetry. His poetry was above the doggerel class: his stanzas on "Spring," and other verses he has written, are evidences of this. As a religious man, Mr. Harrison was earnest, devout, and consistent. Though a decided Methodist, he was not a bigot; his religious views were broad and catholic. The wellbeing of the young of Glossop he had at heart. He had been closely connected with the Wesleyan Sunday school, as well as the day school, at Old Glossop, through life. The Sunday school was commenced in 1813, in the new chapel, and was carried

on there until the erection of the school-house in 1824. For upwards of half a century Mr. Harrison was to that school a tower of strength. His enlightened judgment and Christian counsels were highly appreciated by its teachers and officers. That John Harrison's noble example may be imitated by many young men at Old Glossop, is much to be desired.

The religious life of John Goodwin, junior, was above the ordinary standard. His odd peculiarities, his earnest labours, his quaint sayings in the pulpit, his acting as guide and guardian to the travelling preachers in their night journeys, armed with his truncheon and horn lantern, will long be remembered.

The two brothers Jonas and James Wood were Methodists of the old sort—men of strong faith in God. Thirty years ago, four young men met in the house of James Wood, on a Saturday evening, for religious conversation, reading, and prayer. Two of them are at present in the Wesleyan ministry, one is a city missionary, and the other is a local preacher in the Glossop circuit. Glossop has had connected with its society some valiant men for the truth; men whose chief aim and delight was to pray and labour in those spheres to which God had called them, for the prosperity and continued spread of His cause.

Old Glossop has had the honour and privilege of being the head of the circuit since the time the circuit was first formed, and the superintendent minister has resided at Glossop. In saying it has been an honour

to have had the senior ministers residing at Glossop, it is not merely a sentiment, but a truth ; some of them were truly men of God, or, in more modern language, Christian gentlemen. Such men are a real acquisition to any place. Two of those veterans—the Rev. Benjamin Barrett and the Rev. Ambrose Freeman—ended their earthly pilgrimage in the same house that the Rev. S. Hooley now occupies. Both of them finished their course with joy. Mr. Barrett was interred at the Hadfield Chapel, and Mr. Freeman at Old Glossop Church.

Besides that of ordained ministers, lay preachers, class-leaders, and Sunday-school teachers, there is another agency in Methodism which has done great good. I refer to that of organised prayer-leaders, men going out in companies of three or four, to out villages and farmsteads, on a Sunday afternoon or evening, to hold meetings of a specially evangelistic character. At Glossop these kind of meetings were held at an early period, as will be seen from the following plan, which was printed and circulated amongst the prayer-leaders and others :—

GLOSSOP PRAYER-LEADERS' PLAN FOR 1824.

Meetings to begin at Six o'clock.

	Jan.	Feb.	Mar.	Apl.	May	Jne.	Jly.	Aug.	Sep.	Oct.	Nov.	Dec.														
“Whatsoever thy hand findeth to do, do it with thy might.”	1	25	8	22	7	21	4	18	2	16	30	13	27	11	25	15	29	12	26	10	24	7	21	5	12	
PLACE OF MEETING.																										
Glossop Chapel	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3
Samuel Fieldings, Hurst		5		7		1		3		5		7		1		3		5		7		1		3		5
Hannah Higginbottom, Hurst	4		6		8		2		4		6		8		2		4		6		8		2		4	
John Hall, Ashes	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1

1.	2.
William Bowers.	John Harrison.
John Shaw.	George Robinson.
James Higginbottom.	Robert Sellars.
3.	4.
George Wood.	James Hall.
Thomas Hadfield.	Thomas Whitehead.
Thomas Wood.	Edward Wagstaff.
5.	6.
John Goodwin.	John Taylor.
Richard Byrom.	Thomas Winterbottom.
James Wood.	Jonas Wood.
7.	8.
James Lees.	George Gibbs.
William Robinson.	William Bramhall.
Joseph Allen.	George Bowden.

Only two or three are now amongst the living who worked out the above plan ; the others have gone to their reward—they now rest from their labours, and their works do follow them. Throughout the whole history of Methodism prayer meetings have been instrumental in accomplishing much good, while truth has been made use of by preaching and teaching to convince men of their sinfulness. Prayer has been offered to God to make the means effectual. God always answers earnest, believing prayer. While Moses, with uplifted hands, interceded, Israel was victorious. It was when Jacob wrestled that he prevailed. Peter's prison fetters were knocked off, and the gates opened, as the Church at Jerusalem prayed. Old Glossop has had connected with it men who were

highly honoured and distinguished by having close intercourse with the court of heaven.

Actuated by a strong love for the wellbeing of the young, the Wesleyans at Glossop have ever put forth efforts to promote their educational improvement. In addition to the Sabbath school which was begun at the opening of the chapel in 1813, a day school has long been in active operation in the school-room which was built in 1824. About thirty years ago, the subject of day-school education received a great impetus in this country, when our Government formed the Committee of Council on Education. A special subscription of upwards of £10,000 was raised in the Wesleyan body towards the erection of the Westminster College for the training of day-school teachers. The college was built in 1850. But long before then the Glossop Wesleyans had taken the initiative by establishing and carrying on a day school, which was conducted by a local teacher. In recent years the school has been supplied by trained masters from Westminster. There are at present 210 scholars in the school, which is in a prosperous condition. The committee and trustees have it in contemplation to erect a new school-house, in order that the operations of the day school may be more efficiently carried out, and the health and comfort of the children to a greater extent promoted.

CHAPTER VIII.

WHITFIELD.

THE nearest place of worship for the inhabitants of Whitfield one hundred years ago was Glossop church. The endowed school was founded in the year 1779. The celebrated John Nelson preached the Gospel on Whitfield Cross at an early period. Besides him, several others of Mr. Wesley's preachers visited the place, and were favourably received by the inhabitants. The Revs. John Pawson and Alexander Mather, on one of their visits, slept in the house now occupied by Mr. Joseph Bennett. These were two valiant pioneers of Methodism. While preaching in the open air, they were often, at many places, assailed by persecuting mobs. Mr. Pawson, on one occasion, was preaching at a village near Holmfirth, when a man went with his pockets full of stones to throw at him. This persecutor heard words which melted him down into penitence, and he afterwards became a decided Methodist. About the same time Mr. Pawson preached at the Thong Chapel, near Holmfirth, when the Vicar of Honley sent two churchwardens to take him into custody. They arrived at the chapel as the first hymn

was being sung ; but they were so much impressed by the lining out and singing of the hymn that they decided not to take the preacher until he had finished the service. After the benediction, they went to Mr. Pawson and told him their business, but said they had been so impressed with the truth that they had made up their minds not to interfere with him, and bade him go on with his work.

After Mr. Wesley's death, Messrs. Pawson and Mather took a leading part in adopting important measures for the consolidation of Methodism. From Dr. Smith's "*History of Methodism*," we learn that they had to do with the drawing up of the "*Halifax Circular*," which suggested the appointment of district committees, over which the Conference were to appoint chairmen. This plan was adopted, and became part of the constitution. Mather was elected president of Conference in 1792, and Pawson in 1793. It appears that Messrs. Pawson and Mather, when at Whitfield, were hospitably entertained by old John Bennett, the great grandfather of Mr. Joseph Bennett. Old Mr. Bennett, though not a Methodist, was kindly disposed towards them, and liberally gave board and shelter to the preachers. The Word of Life, as administered by these heaven-sent evangelists, was instrumental in some of the people being converted to the Saviour ; and having been made partakers of a new inward life, they had fellowship one with another, and sought to bring others into the fold of Jesus.

It was about the year 1800 when the Whitfield Methodists began to worship in

JOHN BENNETT'S SHOP.

This was the first public place of worship in Whitfield. Ministers and local preachers came from Stockport, Manchester, New Mills, and other places, to conduct the services. Stockport was the head of the circuit. In one of the old plans for 1809 there was one service every alternate week, at half-past four o'clock in the afternoon. The room was also used by the society for their love-feasts, fellowship meetings, class meetings, and prayer meetings. About the same time that the room was opened for divine worship, a Sabbath school was started by the Wesleyans of Whitfield in the Endowed School. The cause of Methodism then put forth an aggressive power, which was felt and acknowledged in the surrounding neighbourhood. The work of the Lord grew and multiplied, and remarkable conversions took place. As their numbers increased, the need of a more spacious place for worship was greatly felt. This led to the resolve that they would unite their efforts and influence to raise in the village a house of prayer for the Lord.

THE CHAPEL

At Whitfield was built in the same year as the one at Glossop—in 1813. In that year very great and important events in connection with the history of

our country took place. Great excitement prevailed in our land on account of the wars and rumours of wars abroad. Some of our Colonial possessions were in jeopardy, and the arrival of every foreign mail brought important news. Our army was engaged in heavy work. Fresh men were wanted to fill up the ranks which the fiend of war had broken. Recruiting parties were seen in every town and village, with drum and fife, sounding the death-knell of the peace of many domestic hearths; parents, Rachel-like, weeping for their children, and refusing to be comforted. In addition to the ravages of war in foreign lands, in which our army and navy were engaged, great fears were at that time entertained of our own little island being invaded by a foreign army. While these things were occupying the public mind, the Whitfield Methodists were steadily and earnestly prosecuting that holy war into which they had voluntarily entered, and by the Captain of their salvation were being led on to peaceful and glorious victories. How cheering it would be then, after hearing of the devastation of war, to anticipate the bloodless victories of the Gospel! In the midst of the national excitement just named, the Whitfield chapel was erected. The opening services were conducted by the father of the late Dr. Beaumont, the Rev. John Beaumont, who was then the superintendent of the New Mills circuit. The pulpit which stands in the Whitfield chapel is the one once used in New Mills chapel, which Mr. Wesley so often occu-

piet. The first chapel at New Mills which Mr. Wesley names in his journal, was erected 1770 ; the second in 1809. The New Mills trustees presented the old pulpit to the friends at Whitfield to put in their new chapel. This gift would, no doubt, be gratefully received. Whitfield chapel, therefore, can boast of something which no other chapel in the circuit can—it has the pulpit the venerable founder of Methodism preached in upwards of one hundred years ago. We are no relic worshippers, but we would appreciate anything that would be instrumental in leading us to imitate the zeal and self-denial of those who have gone before us. Therefore, if the presence of the old pulpit leads us into such trains of thought about olden times as to create the putting forth of additional efforts in the cause of Christ, we will thank God for it. It is a distinguished honour to have the old desk. While some of our chapels have got the latest model of the Spurgeon Platform, Whitfield has the identical pulpit occupied by John Wesley at New Mills, from whence was heard that voice which aroused England from her apathetic slumbers, and, by the blessing of God, created in the souls of tens of thousands new pulsations of spiritual life. The ministers who preached at Whitfield for several years after the chapel was opened, were the Revs. J. Beaumont, J. Turner, T. Preston, J. Agar, J. Hanwell, T. Rowland, and others, besides local preachers in the neighbourhood and from distant places. Whitfield chapel, when it was erected, would

be in the right place ; now it is out of the way. At that time people did not build their houses in the valleys, but on hill sides. Now the tide has turned—factories and railway stations are in the valleys, and people generally fix their residences around them ; so that many of our old chapels are now in the wrong places.

Some remarkable revivals have taken place at Whit-Whitfield. In one of them the Rev. A. Dearnley was engaged. He had been residing at Thong, near Holmfirth, where a great revival had been going on for some time. Mr. Dearnley removed from there to Whitfield, shortly after which the Holy Spirit was poured out : prayer meetings were held for whole nights together, and many were saved. The work spread to Glossop, and other places. Other visitations of a gracious character can be remembered by some of the old inhabitants still living in the village. Several

LOCAL PREACHERS

Have been raised up there, who have been made a great blessing to the church for many years. William Ford was one of them. He began to preach in 1824, and died in 1862. His funeral was attended by the Rev. John Boyd, the Rev. W. F. Slater, and most of the local preachers in the circuit. Some of his sermons will long be remembered, especially one known as "The sword of the Lord and of Gideon." Wherever he preached it an impression was made, and he was

often asked to preach it again. The text was "Faint yet pursuing." His leading idea was that of trusting in God for strength and power. His illustrations were simple, but forcible. Gideon, with his few lappers, bearing their pitchers and lamps, and with the united shout, "The sword of the Lord and of Gideon," was shown to be God's plan of sending terror and dismay into the enemy's camp. So by the meanest instruments He often delivers His people from their trials. Preaching was a delightful work to him. So long as he had strength he attended to his appointments. One Sunday, not long before his death, he started from home to go to Padfield, but he was so feeble that he could not reach the place, and had to return home. The spirit was willing, but the flesh was too weak. In the hour of dissolution he witnessed a good confession.

James Nield, who died October 18, 1871, had been connected with the Whitfield society through a long life, and had acted as an acceptable and useful local preacher for upwards of thirty years.

His moral powers while warm in youth,
Received the seal of Gospel truth ;
Virtue's lone path he early trod,
And found through Christ the way to God.

Full forty years he served the Lord,
And loved His worship and His word :
A man of peace, with patience blest,
He sought and found the heavenly rest.

Of worldly honour, wealth, or fame,
He little knew. A virtuous name

Is better far than opulence :
This was his rich inheritance.

Called by the Saviour from above
To publish forth his dying love,
Like one of old, his heart's reply
Ejaculated " Here am I."

Feeling his weakness and his wants,
He saw himself the least of saints ;
And being purged from self-regard,
To spread the truth he was prepared.

His sermons, pointed, brief, but full,
His preaching was to save the soul ;
God's glory was his single aim,
His constant theme the atoning Lamb.

At Whitfield, Glossop, and Greenvale ;
At Broadbottom and Tintwistle ;
At Hadfield, Padfield, and Chisworth,
He humbly set the Saviour forth.

For nearly four score legal years
He travelled through this vale of tears ;
And crossed at length the stream of death,
Supported by the staff of faith.

Yes, his feet the river now have trod,
He's landed in the House of God ;
With a bright crown upon his brow,
He reigns a saint in glory now.

His fears all gone, his foes all slain,
No sin, no grief, no tears, no pain ;
His hour of victory has come,
Safe in that glorious heavenly home.

Besides William Ford and James Nield, John
Bennett, John Wood, Thomas Wood, Stephen Dew-
nap, and others, have, during the last half century,

taken a leading part in connection with the cause at Whitfield. The Sunday school there received a great impetus in the year 1832, when the school-house was erected. Since then the old village has been well supplied with educational facilities, the Endowed School and the Wesleyan Sunday School standing side by side. The old Wesleyan Chapel furnishes abundant accommodation for the ancient part of the village and the adjoining farmsteads, and the Methodist Free Church have built a good school-chapel at the bottom, where many cottages have been erected during the last thirty years.

CHAPTER IX.

HOWARD TOWN.

METHODISM at this place is of recent date: many of the present generation can relate its history there. About the same time the Glossop circuit was formed, the first efforts to raise an interest at Howard Town were put forth. The first preachings were at a cottage at Wren's Nest; then a room was taken over some stables. The Wesleyan ark, however, did not rest there long; the place was too small and inconvenient. The Old Cotton Mill at Shepley Mill was then stepped, and the bottom room was taken and converted into a preaching room and Sunday school. Then the cause began to expand; both the congregation and Sunday school were greatly enlarged; many revival scenes were witnessed, sinners were saved, and believers quickened. The

FIRST WESLEY CHAPEL

was projected in the old mill bottom. On Good-Friday in 1844, the foundation stone was laid. The event caused great joy. There was a procession, which was joined in by persons from various parts of the circuit, numbering about two thousand people. Medals were struck off for the occasion, and worn by old and young. The ceremony was performed by the vener-

able Rev. George Marsden, assisted by the Revs. John Randerson and J. D. Brocklehurst. A tea meeting was afterwards held in the old factory bottom. Mr. Joel Buxton was the architect of the chapel. It was a neat commodious building, and would accommodate about 500 worshippers, and had a small school-room behind it, where a Sunday school was carried on. The congregation increased so rapidly that in a few years the place was too small. A larger chapel was greatly needed, subscriptions were raised, and plans obtained for carrying out the contemplated design ; but there arose a difference of opinion in the congregation as to what would be the most desirable thing to do—whether to enlarge the chapel, or build a new one. This delayed the thing for some time. The difficulty was got over by the counsel of the Rev. Benjamin Frankland. Mr. Frankland came into the circuit in 1859. He was a real and practical architect. In various parts of the country he had superintended the enlargement of chapels and the building of new ones. The Wesley case was at once laid before him, and after duly considering it he declared it would be the best to build a new chapel. This settled the matter, and preparations were at once commenced for erecting on the old site the

SECOND WESLEY CHAPEL,

of which the Rev. Benjamin Frankland was the architect. As one means of raising funds, a ladies' bazaar

was held, August 25th. A poem was composed and presented to the bazaar for sale by the writer of this sketch, of which the following is a copy :—

THE HOUSE OF GOD,

Great Source of Light and Love ! Thou Heavenly King,
Who taught the Hebrew bard Thy praise to sing,
And moved his breast to strike the sacred lyre,
Inspire my heart with true poetic fire.

The subject-matter of my hallow'd song
Does not to heathen melodies belong ;
Virgil and Homer never had a theme
More sacred, more enrapturing, more supreme.

I do not sing of royalty and power,
Nor of the clash of arms, or cannon's roar :
My subject far outweighs, in sterling worth,
The tinsel'd honours of this fleeting earth.

Ye who devote yourselves unto the Lord,
Who love His worship and His Holy Word,
By you my theme will well be understood,
A cheering theme to you—" The House of God.

'Midst Eden's bowers, in his primæval state,
Man held sweet counsel with the Infinite.
Willing to do God's will with constant care,
He, therefore, did not need a house of prayer.

His holy service was approved by God ;
His heart was ever the divine abode ;
His blessings were enjoyed without a curse ;
His house of worship was the universe.

Man's disobedience caused his guilt and shame ;
He took of the forbidden fruit—hence came
Sorrow and death. But, lo ! the promised seed,
It was declared, should bruise the serpent's head.

Thrice-blessed promise ! heavenly antidote !
Amongst thy blessings brought to man, I note,
As standing prominent, "The House of Prayer,"
Where man again his Maker's smile may share.

In tabernacles, and in tents outspread,
Israel of old worshipped and bowed the head ;
And David had it in his heart to raise
For God a sanctuary in his days.

In Britain's lovely isle, these temples stand
Scattered as beacon lights throughout the land,
Pointing out dangerous rocks and treacherous ground,
Diffusing heavenly light to all around.

Not more than fourteen summers yet have flown
Since the first temple rose at Howard Town ;
Though, previous to that time, the servants of the Lord
In humble cottages nobly declared His Word.

Their work was blessed—sinners convinced and saved ;
The Gospel power spread, and more believed.
A spacious room, unoccupied, was then
Secured, and consecrated, I maintain :

Though not by "mitred heads," yet by that Word
Which sanctifies, proceeding from the Lord ;
By holy, fervent, and believing prayer,
And by the presence of the Saviour there.

The place where Christ reveals His pardoning love
Is hallowed ground—yes, hallowed from above ;
And in Old Shepley Mill many a sin-sick soul
For sovereign balm applied, and was by Christ made whole.

'Twas in the "term of Lent," a scene occurred
In Glossop Dale—of it you may have heard—
To lay a stone, and build a house for God,
A long and mixed procession swiftly moved.

It reached the spot. That venerable man,
George Marsden, laid the stone,

Assisted by a minister well known,
His name to thousands dear—John Randerson.

In social company, with heartfelt joy,
That memorable day I spent without alloy ;
That pleasing scene, how sweet its memory still !
May all who met there meet on Zion's hill !

The building rose, the friends with joy looked on ;
A minister, who many souls to Christ hath won,
Urged on the work, impatient to proclaim
Within its walls salvation through the Lamb.

The edifice complete, many were glad ;
And, as in days of yore, with joy they said—
“Come, let us go unto the House of God,
And seek relief in the divine abode.”

The dedication was a day of grace ;
The glory of the Lord it filled the place.
Since then, God's saints have cried—“Thy kingdom come.”
And now for all the worshippers there is not room.

That a more spacious temple may be reared,
God's cause enlarged, His Name by men revered,
Help, men of Israel, help, I do entreat ;
The case is urgent, and the work is great.

And may “the second house” the first excel ;
May Christ to thousands there His love reveal :
May all who aid this godlike enterprise
Receive an hundredfold, and everlasting joys !

S. TAYLOR.

Tintwistle, Aug. 20th, 1858.

The first Wesley Chapel was commenced on a Good Friday, so was the second. The foundation stone of the present edifice was laid by S. Turnbull, Esq., of Manchester, on Good Friday, 1858. On Good Friday, in 1859, it was dedicated to the worship of God by

the Rev. Thomas Llewellyn. Wesley Chapel and schools have risen side by side with Howard Town. As manufactories have been started and enlarged, and cottages and shops have increased, Wesley Chapel and schools have supplied educational and religious means for the people. A place of worship in the midst of a large population is a great blessing, both from a social and national point of view ; but it is only when we consider its religious influence that we see its full benefits. Man is a fallen sinner, but redeemed by the atoning work of our Lord Jesus Christ. It is in the sanctuary where the great and glorious blessings of redemption and salvation are set forth, and where prayer and reverential worship is offered to Almighty God.

During the last thirty years Howard Town has risen from a kind of straggling new village to an important borough town, with mayor, aldermen, and councillors. To say nothing of what has been done by other denominations, the Wesleyans, true to their aggressive principles, have put forth efforts commensurate with the increasing population. The present chapel makes provision for upwards of one thousand worshippers, and the schools are large in proportion. Wesley Chapel has been a great help to Methodism in the circuit. Its increased society and congregation have raised enlarged contributions and collections in aid of the support of the ministry and the various connexional institutions. The Word of Life has not been administered in vain.

Showers of Pentecostal blessings have descended on the congregations. Souls have been awakened and converted. Many of the actual workers in the Lord's vineyard there have been called to rest from their labours, and are now safely harboured in the haven of repose. Amongst these are Richard Huntingdon, Matthew Walton, John Shaw, jun., George Parkinson, George Fielding, Paul Woodcock, and others. The cause of Wesleyan Methodism at Howard Town has been a great success, whether it be considered financially or spiritually. In the space of forty years two new chapels, with schools attached, have been erected; and with reference to the moral and religious benefits conferred upon the congregations and upon the general population, we shall have to wait for the day of eternity to reveal it.

Ministers of the Gospel and others working in the Lord's vineyard do not always see the full results of their labours in this world. One man soweth and another reapeth. Sometimes, however, they are privileged to witness such results as tend to encourage them and strengthen their hands: they are thereby led to see that their labours have not been in vain in the Lord. This has been the case in connection with the servants of the Lord Jesus Christ at Wesley Chapel, High Street. In the year 1843, which was the year before the first Wesley Chapel at Howard Town was built, the Wesleyan Conference appointed to the Glossop circuit the Revs. John Randerson and

James Dale Brocklehurst. Mr. Randerson came direct to the circuit from Jamaica, in the West Indies, where he had been labouring most successfully for several years as a missionary. Both ministers entered upon their work in this circuit in the true spirit of the old Methodist evangelists. An earnest inquiry after truth was soon vouchsafed; the means of grace were numerously attended, and the word preached was signally effective—so mightily did the Word of God grow and prevail. And in no place in the circuit was this more apparent than among the increasing population of Howard Town. In connection with the opening services of the first Wesley Chapel, and shortly afterwards, many remarkable conversions took place. In the month of November a love-feast was held in the chapel, presided over by Mr. Randerson, which a few still remember with holy pleasure. It was a most remarkable season. The Spirit's power from on high was graciously poured upon those present; supplications and thanksgiving were united; all felt that God was there. Mrs. Oliver, of Bridge House, Dinting, with her three daughters and the governess, had obtained admission into the love-feast. It was the first meeting of this kind they had attended. The spirit of conviction seized them, their hearts being deeply affected, and, along with other penitents much lower in the social scale, they cried earnestly,—“What must I do to be saved?” Their prayers were mingled with those of the congregation. The eldest

daughter but one exercised that faith "that bringeth salvation." Shortly after, another sister also obtained the blessing of pardon. The gracious work extended among the junior members of the family, then the father and mother and the son were converted. A class was established at Mr. Oliver's residence, by Mr. Randerson, which was held in the large kitchen. It included nine members of the family, the servants, and a few neighbours. Mr. Oliver gave evidence that his conversion was a reality. Before it took place, he had been in the habit of permitting Sunday work in his paper mills at Dinting and Hollingworth; now he strictly prohibited it, himself also and family hallowing the Sabbath by attending the services of the Lord's house. He also put forth efforts to promote the spiritual wellbeing of his workmen, by fitting up a room at his mill at Wedensough Green, Hollingworth, as a place of worship. This place was dedicated to the service of God in the month of January, 1847, by the Revs. W. B. Stephenson and Gervase Smith. A Sunday school was also successfully carried on in it. In little more than two years after, this room was crowded with workpeople to hear Mr. Smith preach the funeral sermon of Mr. Oliver, their late beloved master.

In the brief summary of the facts I have given, we see a remarkable instance of the divinity of the work of grace. Here is a family of education, and of high social position, who had been religiously trained in

connection with the Church of England. They are one after another brought into contact with the simple yet powerful administration of divine truth, and not only are their opinions changed, but their hearts, their habits, their whole life. The whole family is religiously revolutionised, proving to the world that "the law of the Lord is perfect, converting the soul." When this change took place at Howard Town it was the talk of the whole neighbourhood; and no wonder.

The history of Methodism throughout the country abounds with such instances. I would ask the philosophical sceptic to lay aside for one moment his prejudices, and calmly and honestly look at such cases. If he will, I am bold to state that he will meet with an unanswerable argument in favour of the divinity of the religion of our Lord Jesus Christ.

WESLEYANS AND POLITICS.

The Wesleyans at Howard Town, in the past, have not taken an active part in political matters. They have not been trained to this, but rather to avoid such things. This has been the case with Wesleyans generally. But the passing of the Education Act of 1870, which has caused school boards to be established in different parts of the land, and other important changes, have had the effect of rousing the Wesleyans to see the importance of acting their parts as citizens of the State. Whenever the connexion has moved in

politics, it has been to defend their principles as Protestants and Methodists. When these have been threatened, the Wesleyans have not failed to make their voice heard in the highest court of our land. Nearly all shades of political opinions are held in the body. The connexion as such has no political existence. It neither recognises Conservatism, Liberalism, nor Radicalism : both ministers and people have the greatest possible liberty of action as individuals. This being the case, we find some of our leading laymen on the side of Conservatism, and others, equally as influential, on the Liberal side. This diversity of opinion on political subjects exists amongst the ministers as well as the laity. The Conference up to the present time has carefully avoided meddling with party politics, but recent events foreshadow coming changes. Some of the leading Wesleyans at Howard Town took an active part in laying the foundation work of the Borough of Glossop. At the first election of councillors, in the St. James's Ward, a Wesleyan was found at the head of the poll. That gentleman has since then filled the office of mayor for three years in succession, and has been raised to the magisterial bench. The incorporation of the borough has also had the effect of calling the attention of others to such matters. The old idea that Methodists ought not to meddle with politics is getting worn out. According to the signs of the times all Wesleyans will be called upon to defend our great and glorious

Protestant principles. Let them, therefore, prepare for "the coming struggle." It is the opinion of some men that the Battle of the Reformation will have to be fought over again in England. If it be so, the lovers of Protestant truth need not fear the result.

BRANCHES FROM THE OLD STOCK.

In addition to the Wesleyan Chapel, High Street, and the one at Old Glossop, there are four other Methodist chapels in the town and suburbs belonging to the branches of the great Methodist family. The Tabernacle Chapel, Hall Street, which is in connection with the United Methodist Free Churches, is a large and spacious building. It will accommodate five or six hundred worshippers. The old chapel by the side of it is now used as a Sunday school. The United Methodist Free Churches are an amalgamation of three different secessions from the parent body—the Protestant Methodists, formed in 1828 ; the Wesleyan Association, which sprang out of the controversy in 1835 ; and the Wesleyan Reformers, which arose out of the great agitation in 1849. The union was effected in the year 1857. In Edward Street the Wesleyan Reformers have a very neat chapel, which will seat upwards of two hundred people. A Sunday school is carried on in it. This body consists of those seceders in 1849 who refused to amalgamate with the United Methodist Free Churches. Then there is the Primitive Methodist Chapel in Shrewsbury Street, and the

spacious and commodious school attached. The chapel, which stands on a bold elevation, affords accommodation for 600 worshippers. The school is one of the largest in the town. The Primitive Methodists sprang up in the year 1810, under the leadership of Hugh Bourne. Next to the Wesleyans they are the most numerous of all the sects which have arisen out of the Methodist movement. The New Connexion Methodists a few years ago erected a chapel at the bottom of Simmondley Lane, Dinting, where a Sabbath school is taught. The Methodist New Connexion originated in a separation from the old body in 1797, under the leadership of the Rev. Alexander Kilham. They hold the same theological opinions as the Old Connexion, the chief difference being the different degrees of power allowed in each connexion to the laity. The New Connexion Conference is composed of an equal number of ministers and laymen, while the Conference of the Old Connexion consists of ministers only. The branches of Methodism, as well as the Wesleyan body, believe and teach the doctrines brought into prominence by John Wesley—the existence of God ; the Trinity in unity ; the divinity and humanity of Christ ; the personality and agency of the Holy Spirit ; the inspiration and sufficiency of Holy Scripture ; the primeval and present state of man ; repentance, faith, justification, regeneration, good works. On these well-tested foundation stones Methodism is built. One of the happy signs of the times is that the old

body and the branches of Methodists are drawing nearer to one another. Those exciting and painful feelings experienced during the agitations are being buried. Brotherly interchanges between ministers, local preachers, and members are more frequent and cordial. Union meetings in different parts of the country have recently been held, which have produced blessed and encouraging spiritual results. The members of the great Methodist family appear to be echoing and re-echoing to each other, in a true catholic spirit, the New Testament benediction—"Grace be with all that love our Lord Jesus Christ in sincerity." May this spirit increase and spread. If we unite Old Glossop, Howard Town, and Whitfield together, we shall find there are fourteen public places of worship, belonging to all denominations. Eight of them are connected with the Methodists, old and new. Six of these Methodist chapels have been erected within the last forty years, which shows the rapid growth of Wesleyan Methodism and its branch bodies at Glossop during that period.

CHAPTER X.

PADFIELD.

Soon after Robert Raikes had begun the first Sunday school in the city of Gloucester, the new idea spread all through the country: not only was the thing taken up in towns and cities, but in rural districts as well. Sixty years ago there had been Sunday schools established at Mottram, Hollingworth, Tintwistle, and Hadfield. The village of Padfield had no school, nor any public place of worship. This was keenly felt by some of the leading inhabitants. A public meeting took place in old Mr. George Platt's house, to take into consideration the necessity of making some provision for the educational and religious necessities of the place. The meeting was attended by persons of different denominations, but chiefly Wesleyans and Independents. Mr. George Platt, Mr. John Lees, Mr. John Barber, Mr. John Siddall, and others, were present. It was first proposed to build one school for the village of an undenominational character, and to take the scholars every alternate Sabbath to the Hadfield Wesleyan Chapel, and the Tintwistle Independent Chapel. In connection with this plan some difficulties were foreseen, and it was given up. Another meeting

was held, when it was resolved to erect two places, one for the Wesleyans and one for the Independents. This scheme was carried into effect, the two places being built in the same year. Between the Independents and Wesleyans, at this village, there have always existed the most reciprocal feelings : while each have attended to their own church, their bases of operations have been broad and catholic.

Wesleyan Methodism at Padfield was a branch from the old fruit-bearing Methodist tree at Hadfield. There is a traditionary account which says that John Wesley once preached in the open air on the ground now covered by Mr. Thomas Platt's mill-dam, at Little Padfield. As to the truth of this we have no means of saying. After the opening of the Hadfield chapel, those ministers and local preachers who conducted service there, after preaching in the morning and afternoon, would sometimes go and hold an open-air service somewhere in the village of Padfield in the evening. Some of them who heard the word were saved, and began to lead a new life. They then, like Simon Peter, tried to bring others to the Saviour. They were also resolved, by the help of God, to raise up a place in the village wherein they and others could pay their vows before the Lord, and worship Him. The work of preparation for building a chapel was zealously set about. It required a great and united effort ; but they knew that prayer and unity of effort could do wonders. The chapel was erected in

the year 1828. The foundation stone was laid by the Rev. Alexander Strachan. Mr. Strachan was then the second minister of the New Mills circuit, and came to reside at Glossop the same year that Padfield chapel was built. The chapel was opened by the Rev. John McOwen, the evening service being held in the Hadfield chapel. Since then a large vestry has been erected at the southern end of the chapel. The pulpit, standing in the chapel, is the same which was used at the old preaching-room at Valehouse, and afterwards at Sheepcoat, some years before the Hadfield chapel was built. A Sunday school was at once commenced in the Padfield New Chapel, which has been vigorously and successfully carried on to the present time.

A Phinias Siddall, who was a native of Padfield, was a Methodist at the time when John Wesley visited Glossop. He was a class leader and local preacher. He travelled from Padfield to Mossley weekly for seven years to meet a class. He also preached in the open air at Wednesough Green, Hollingworth, and other places, for which he was persecuted and maltreated in a most cruel manner. This old Methodist pioneer died in the year 1784, and was interred at Glossop Church, where the following lines may be read on his gravestone :—

O Lord, Thou art my righteousness ;

Hear me when I call.

Thou hast set me at liberty

When I was bound in thrawl.

John Siddall was the founder of Methodism at Padfield. He was a man of decided Christian principles, and a Methodist of the old type. His earnest prayers and holy example were not put forth in vain. Reuben Warhurst was another of the old Wesleyans who took part in introducing and conducting the means of grace in connection with Methodism at Padfield. Both John Siddall and Reuben Warhurst had large families, who were most of them engaged in the Sunday school and as singers and musicians in connection with the chapel choir. Another of the old Padfield pioneer Methodists was George Dewsnap. John Warhurst was also another. Robert Downs was likewise amongst the ancients at that place, and took a deep interest and an active part in the cause. For several years he sustained the office of Society Steward, the duties of which he faithfully fulfilled. Jabez Siddall was a young man of sterling character and deep piety. Had he been spared he would, no doubt, have been a bright ornament and a useful member of the Church of Christ. He was just commencing as a local preacher when his Heavenly Father took him from the church militant to the church triumphant. John Saxon, Samuel Crossland, and others, who have been standard-bearers of Methodism in the village, have passed away to their rest and reward.

The first class-leader at Padfield was John Siddall. In the Methodist connexion, next in importance to faithful, laborious preachers, are converted, lively,

active, judicious class-leaders. Such a leader was John Siddall. Besides leading the class at Padfield, Mr. Siddall led a class in connection with the Valehouse Society, which met at the Sheepcoat.

Since the time when Methodism was first introduced to Padfield there has been a great reformation in the manners and morals of the working class. Previously the place was quite notorious for vulgar and lewd sports. All the dog-trainers, trail-hunters, and all other degrading sport followers of the surrounding neighbourhood, made it their rendezvous. Such was the dark and vulgar state of the inhabitants generally, that only a few were known and addressed by their proper names. Joseph Smith would be generally known and addressed as 'Joe-o'-Ben's, John Read as Jack-o'-Tom's, William Brown as Bill-o'-Joe's, and so on. The postman was often puzzled to find out owners for letters. After half a century of hard plodding work in preaching, teaching, and other efforts, there has been a great improvement. In bringing about this change the Band of Hope, which has been in active operation for many years, has contributed a fair share. A Band of Hope is a Juvenile Temperance Society. These gatherings have greatly strengthened the Temperance movement throughout the country. They are often found in connection with Sunday schools. By these associations thousands of children are being trained up who have never tasted of the drunkard's drink, and who know nothing of the frightful power of

the habit of using intoxicating beverages. It is most desirable that this training of the young to habits of temperance should be more extensive.

When abstinence shall be taught at school,
Like other kinds of knowledge :
Taught as a universal rule,
From pulpit, press, and college.

The Padfield Band of Hope has been carried on at the Independent Sunday School, under the fostering care of Mr. Thomas Platt, of Padfield Brook. If all our employers of labour would put forth efforts to raise their workpeople socially and morally, like Mr. Platt has done during the last twenty years, we should see an improvement in society. Working men are treated too much like beast burden-bearers, or animal-workers. The modern usages existing between employers and employed need improving. Thousands of years ago, when a wealthy employer went into the harvest field to look after his men, he saluted them with, "The Lord be with you;" and they replied, "The Lord bless thee." This is a beautiful picture of the simplicity of manners of that early age, which appears much more natural and sincere than the artificial and wordy courtesies of our modern times. It also shows that the employer looked upon those engaged in his service as moral and accountable beings, and that he was anxious to promote their wellbeing. In the up-raising of society from its present condition there still remains a great work to be done.

The social and moral improvements which have taken place at Padfield are pleasing and encouraging; but the spiritual good which has been effected is of the greatest importance. The happiness conferred on those who have embraced religion; the souls saved from eternal death; the divine glory promoted by the establishment of His worship, and the keeping of His laws:—these and other high objects have been attained in the village. In the year 1868 the Padfield Methodists commenced an effort which resulted in the clearing off of the remaining debt on the chapel. The Fathers did well in erecting it, though they had to borrow part of the money, and their children have acted nobly in clearing the premises from its remaining financial encumbrances.

CHAPTER XI.

TINTWISTLE.

TINTWISTLE, anciently Tingetwizzle, is an extensive township, including the hamlets of Micklehurst, Arnfield, and Longden, or Woodhead. The village of Tintwistle is situated on a bold acclivity, and is sheltered by a lofty range of hills. Tintwistle Hall was formerly the residence of the Lord of the Manor of Longdendale, and was a wood dwelling. In 1653 it was re-built of stone. The hall is now a beerhouse, with the sign "Old House at Home." There are several names of spots in and about the village which are indicative of the religious peculiarities of its former inhabitants, such as "Holy Well," "Holy Bank," "Cross-gate," "Saunders' Cross." Formerly, when the people could not build a church, a cross was set up at a given spot, to show the place where the people should meet to perform the duties of worship. Such spots were considered holy ground.

The Tintwistle Independent Chapel is one of the oldest Nonconformist places of worship in the neighbourhood of Manchester. It may be interesting to state that immediately upon the recognition of the

rights of conscience and worship, a number of serious people assembled for worship in a building which had been previously used as a barn, described in the trust deed to be "for the townspeople to hold their meetings in." The chapel has several times been re-built. The Sunday school, erected in 1819, is a spacious building. The Tintwistle church was built in 1837, and dedicated to our Saviour. The living is a perpetual curacy vested in trustees, and endowed with £1,000 by the Chester Diocesan Society. The new Church Sunday school was erected by Mr. and Mrs. James Sidebottom, in 1873, at a cost of upwards of £4,000. It is a beautiful Gothic structure, and is quite an ornament to the village.

William Lockwood was the founder of Methodism at Tintwistle. About the year 1820 he removed from Wooldale, Holmfirth, to this village. He was a Methodist of the old stamp: a heavenly jewel amongst earthly dross—a torch of light in the midst of worldly darkness—a tree of righteousness planted by the hand of the Lord. He appeared to live and move in a circle of love. He was poor in the estimation of men, but rich in the eyes of angels. Such a man is a real acquisition to any place; so was William Lockwood to Tintwistle. He had a large family. On one occasion an overlooker at the mill had been ill-using one of his sons. When old William went home in the evening the matter was laid before him by the mother, who in an excited state and in Yorkshire phraseology, said,

"What is to be done to that *filth*?" (meaning the overlooker). What was the reply? "*Waugh, lass, let us pray for him.*" Yes; that was it. He could bless them that cursed him, and pray for those that despitefully used him.

Thomas Warhurst, hatter, a native of Hadfield, who had been converted at the opening services of Hadfield chapel, removed to Tintwistle soon after the time when William Lockwood arrived there. These two pious men had prayer-meetings in each other's houses. They also obtained occasional visits from Wesleyan ministers and local preachers, who preached in the open air and in the cottages. This was the beginning of the public services of Methodism in the village. Shortly afterwards, Peter Taylor and family, from Holmfirth, settled at Tintwistle. Peter Taylor was an intelligent, earnest, and decided Christian, and a Methodist of the second generation. He at once joined himself to the little faithful band. Another of the old Methodist standard-bearers at Tintwistle was George Fielding, whose single aim appeared to be to do good. Joseph Joule will not soon be forgotten by those who knew him; in all weathers he was alike. Then there was old Joseph Harrop, who had been connected with the Methodists at the Valehouse Preaching-room, established in 1796. These pious men, with John Lawton, David Dearnaley, James Robinson, Robert Woodhouse, and others, were closely united in the bonds of Christian brotherhood.

They resolved to plant the standard of Methodism in the ancient village of Tingetwizzle, by building a house for the Lord. Previous to this they tried to hire a room in which to commence a Sunday school, but could not. They were not, however, discouraged. Difficulties tended to urge them on to more decided action. A site having been obtained, Ebenezer Chapel was built in 1830. The foundation stone was laid by the Rev. Richard Feluus, and the opening services were conducted by the Rev. Thomas Stead. The reason why the chapel was erected at the extreme eastern end of the village, was that it might serve for both Tintwistle and Valehouse. There was at the last-named village about 100 cottages, and a large cotton factory. Preachings every alternate Sunday evening were held in the cottages. A class, also, was held for many years, led by Joseph Joule. About the year 1869, the whole of the property was bought by the Manchester Corporation Waterworks Committee, who have destroyed the village, and the place is now covered with water. Nothing is left except the old factory chimney, which still stands in the midst of the reservoir as a monument of the once busy village of Valehouse. Thomas Warhurst, Thomas Lees, Moore Armstrong, Henry Mellor, and John Jolliffe were some of the leading Methodists of the village.

After the chapel at Tintwistle had been opened, a Sunday school was commenced in it, which has been

carried on with great success. Henry Mellor, Samuel Kirk, William Beaver, William Robinson, and others of its teachers and officers, have passed away to the better land. Many who have been converted and trained in the school have been made useful in the cause of the Saviour. The Rev. Ebenezer Taylor, missionary in Australia, was a teacher in this school ; so was his wife, previous to their going to Australia. Many happy and triumphant deaths of the scholars might be recorded, if space permitted.

The first zealous band of Methodists did a great work in the village ; they have now left the cause to be carried on by their successors. Their holy lives and self-denying efforts are well worthy of being imitated by their children and others. The jubilee of Methodism at Tintwistle was celebrated in the year 1871. A new trust deed for the chapel was obtained with the appointment of new trustees ; the remaining debt was paid off, and the ground upon which the chapel stands, with the graveyard, was purchased ; so that the estate is now freehold, and free from debt. A meeting to celebrate the event was held in the chapel, which was attended not only by the friends residing in the village, but by others living at distant places, who formerly attended the school and chapel. Friendly greetings were freely exchanged, and great joy and rejoicing were manifested. All hearts could unite with King David in exclaiming : "Wherefore thou art great, O Lord God ! for there is none like

thee, neither is there any God beside thee, according to all that we have heard with our ears."

Tintwistle is a highly-favoured place. There are in the village three places of worship and three school-houses. The Church will accommodate 1,000, the Independent Chapel 600, and the Wesleyan Chapel 200. Altogether there is room for 1,800 worshippers. The number of the population in the village, both adults and children, is 1,300, so that there is church and chapel accommodation for 500 more than the total number of the inhabitants. Every Sabbath day there are six public religious services held, and three Sunday schools in active operation. On week days there are two day schools at work. Resident in the village there are two ordained ministers, several deacons, class-leaders, day-school teachers, Sabbath-school teachers, and many professing Christians; and yet there is much drunkenness, vice, and crime in the place. How is this? There must be a cause. What is it? The reader will be in a position to form his own opinion as to the cause when I say that there are *seven public-houses in the village*, to a population, as I have stated, of 1,300, which will be one for every 190. If we deduct 600 infants and young children, it will leave one public-house for every 100 of the population. Knowing, as I do, the circumstances of the place, I am bold to assert that the drink traffic is the great overshadowing curse of Tintwistle. It is this hideous monster of drunkenness that spreads its

immoral and withering blast upon our inhabitants, and neutralises the educational and religious efforts put forth to raise them. That the public-houses are the source of vice, crime, pauperism, and other evils, needs no proving. Everybody believes it. And yet, in the face of this, our Government is legislating in their favour by proposing to extend the time for them to be open.* As though the mischief done by them was not enough, they are to have additional facilities for doing more. "Tell it not in Gath; publish it not in the streets of Askelon." That the greatest and most powerful nation in the world should be thus socially and morally sunk to promote the interests of a political party, is a burning shame, and a great humiliation to us. For upwards of 30 years I have read politics, and watched the movements of political parties, but I declare that I have never seen anything to compare with this. It is vile wickedness. The English language is too inadequate to fully set forth the heinousness of such respectable and official villany. It is something like the Devil's work, for he is, we are told, a murderer from the beginning.

The future history of our country, if it records the truth, will stigmatise our present Government for attempting to reward those engaged in the drink trade for their support at the last general election, at the expense of the social and moral degradation of the

* Written at the time the measure was being debated in the House of Commons.

masses of our people. What I have said of the pernicious influence of drink at Tintwistle will apply more or less to the other villages in the neighbourhood, and to the country throughout. It is not only creating a fearful amount of vice and misery, but, like a cutting east wind, it blights the philanthropic and Christian efforts of thousands. Ministers of the Gospel may preach, Sunday-school teachers may instruct, and temperance advocates may moralise; yet so long as the liquor traffic goes on unchecked drunkenness will prevail, and will continue to be our crying sin. Honour to all those, by whatever name they are called, who are trying by moral suasion to stem this torrent of evil. That their number may be multiplied, and their success much greater, is most desirable. The young in connection with the Wesleyan Sunday School, Tintwistle, have for many years been counselled and warned on the subject, and a Band of Hope was established a short time ago. Within the last few years one of these juvenile temperance associations has been set on foot in connection with nearly every Wesleyan Sunday school in the Glossop circuit.

CHAPTER XII.

CHISWORTH.

THE village of Chisworth, fifty years since, had no house of prayer for its inhabitants to resort to : the nearest place of worship was the Independent Chapel at Charlesworth. Chisworth was, however, fortunately situated. The old road leading to and from New Mills passes through the place : the pioneers of Methodism, in travelling to and from New Mills, would, therefore, frequently go through Chisworth. The Wesleyan ministers, one hundred years since, in travelling the old up-hill, down-dale roads, very often left heavenly influences behind them. So it was there. Mr. Wesley and other venerable men often went through Chisworth, and left an impression for good upon its inhabitants. Traditionary accounts which have been handed down to the present generation, state that these worthy servants of the Lord Jesus Christ not unfrequently called at the farmhouses to get refreshments. The neighbours were sometimes called in, and a service was held, after which they went forward on their Heavenly Master's business. The seasonable calls of these men did much towards establishing Methodism at the

place, and some of those who heard the Word of Life were converted by its power. These met together in each other's houses for purposes of prayer and praise. A strong desire was felt to have a place to worship God in, but their own pecuniary resources were very limited, and their influence in the neighbourhood small. They had to shape the coat according to the cloth; Methodists had then, in accomplishing any financial object, first to creep, and then walk. In examining the way in which Methodism has been established at the different places in the circuit, I have been struck with the remarkable similarity in the order of means used. First, open-air preaching; then, the taking of some cottage; then, perhaps, some large room; and after that the erection of a chapel. And so it was at Chisworth. A cottage was first rented, where a Sunday school was started, and where the preaching services were held. This was too small, and soon afterwards the old Chew Factory having stopped, one of the empty rooms was taken, and fitted up for a preaching-room and Sunday school.

From an old plan of the New Mills circuit for 1809, it appears there were Sunday services then at both Chisworth and Charlesworth. The service at Chisworth was held at two o'clock in the afternoon, and that at Charlesworth at six in the evening. The Chew Factory-room was a great improvement upon the cottage, and the congregations and the Sunday school attendance were greatly enlarged; many striking

conversions took place, and other tokens of good, which cheered the little band in the prosecution of their heavenly work. It was then resolved to build a

CHAPEL.

For this purpose a site was obtained at Chisworth. Prayers, purses, and efforts were united to accomplish the undertaking. Some of the colliers, after their day's work, dug out the foundations, while the farmers, with their teams, carted the materials. Difficulties which arose were nobly faced and overcome. The people were so anxious to dedicate the place to the worship of Almighty God, that they could not wait until it was finished. The scene at the opening was a most novel one. There was only just the shell of the building—there were no pews nor windows; instead of the latter, white calico blinds were hung up to protect the congregation from the drafts. The chapel was opened in 1833, the Rev. George Marsden being the officiating minister. He took for his text, "Happy art thou, O Israel: Who is like unto thee, saved by the Lord?" The writer was present on the occasion, and well remembers the venerable preacher, with his silvery-toned voice, expatiating on the exalted position and distinguished privileges of the children of God. The opening services were attended by very large congregations.

The Sunday school from the old Chew Factory was removed to the chapel. Since then a good school-room

has been built at the back of the chapel, where a day-school is now carried on, under a trained teacher. Many of those who met in the first Sunday school in the little cottage-room, and at Chew Factory, are now gone to the better land. It was there they heard words of salvation, which they believed—words which led to their happiness in life, and were cordials in the hour of their dissolution. Yes, most of those zealous, earnest men, who took so active a part in establishing Wesleyan Methodism at Chisworth, have been taken to their reward. Amongst the few remaining, two men are well known to me, as being amongst the first Methodists there, and who have at all times maintained a decided and growing attachment to the cause of the Saviour: I refer to James Coup and Wright Harrison.

Chisworth has considerably assisted in maintaining Methodism at Smithy Lane and Lee School. Some of the early pioneers of Methodism visited these places about the time when John Wesley used to visit New Mills. Preaching has been carried on there ever since, up to within a few years ago. Old Mr. John Livesey, up to the last, took a deep interest in the cause, and manifested much hospitality and kindness to the servants of the Lord—the local preachers. During the last half-century some seasons of saving power have been witnessed at this place. There has often been joy in the presence of the Angels of God over sinners repenting; and many blood-washed souls have been gathered into the heavenly garner.

The chapel at Chisworth was opened about the time the Rev. Thomas Hardy and the Rev. Thomas Capp came to the circuit. Messrs. Hardy and Capp were both zealous and successful ministers of the Lord Jesus Christ. By referring to the old circuit plans it will be seen that Chisworth then had a considerable number of ministerial appointments at the chapel. The word of the Lord was graciously owned, and sinners were converted. The late John Goodwin, jun., of Glossop, rendered great help to the infant cause at Chisworth. He went weekly to that place to lead a class. John Goodwin was well adapted for that work : he was young and active, was a good walker, a vociferous singer, and a zealous Methodist. For several years that earnest man, through rain, snow, and storm, traversed the bleak unsheltered roads of Charlesworth to impart comfort and encouragement to the people of God on their onward path to heaven. Others at the place were afterwards raised up who have acted as under shepherds in connection with the fold of Christ, watching over the flock in love. In addition to the class-leaders, the Methodist church at this far-away village is under great obligations to the local preachers of the circuit for their assistance during the last forty years, in conducting the Sabbath-day services, attending missionary meetings, and in other ways helping forward the cause.

CHAPTER XIII.

BROADBOTTOM.

THIS place, we are informed, derived its name from an ancient residence, rebuilt in 1680, now the residence and property of Mr. John Bostock. The bold promontories, craggy rocks, and high railway arches give the village quite a picturesque appearance. It is situate about a mile south from Mottram. In consequence of there being at the place several large cotton mills 40 years ago, there was a considerable population in the village and neighbourhood; but there was no religious provision made for the people. The nearest place of worship was Mottram Church, or the Independent Chapel, Charlesworth. Mr. Peter Harrop, a zealous local preacher residing at Hadfield, several times visited Broadbottom, and preached in the open air. A spirit of strong opposition was manifested by the authorities. Mr. Harrop continued his visits until he was one Sunday forcibly driven from the place. At the time referred to the preacher had begun the service in the open air, when one of the proprietors of the cotton mills went to him, and putting his hand on the preacher's head, while he was engaged in prayer, said

in a spirit of dictation and haughtiness, "Who has sent for you here?" The preacher said he only wished to preach the Gospel to the people. "Go away, go away," was the command of this modern Nero; and the man of God was thus violently driven over Besthill Bridge, which divides the counties of Cheshire and Derbyshire. Mr. Harrop borrowed a chair at one of the cottages in New York, mounted it by the side of the road, and there concluded the service he had begun at Broadbottom. This despotic and dictatorial Neroism raised a spirit of sympathy and help. Englishmen are born to inherit great privileges. Our country is the home of freedom, and a place of refuge for the oppressed of other lands. Solitary instances, however, occasionally take place, where bigoted, ill-natured persons, who are in authority, make use of their influence to deprive peaceable citizens of their just and inherent rights. Such was the case at Broadbottom. Mr. Harrop continued his visits to New York, with many helpers from Hadfield, Tintwistle, Padfield, and other places; also a goodly number of persons from Broadbottom continued to attend the services. Great success followed. A cottage by the road-side was rented and converted into a Sunday school. Teachers from all quarters offered their services in the good cause. Every room was soon filled with children. The writer remembers very well teaching a class in the kitchen. During the same time this cottage-school was being carried on, other persons were

engaged in the neighbourhood in giving out tracts, and holding prayer meetings in the cottages. These earnest, evangelistic efforts to promote the religious wellbeing of the people, were crowned with abundant success. In the year 1836 the

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was erected. It would hold about 150 people. During the time it was being built, Mr. Harrop, who was the founder of the cause, offered himself as a ministerial candidate to the Missionary Committee, London. He was accepted, and was at once sent to Cape Coast, Western Africa. Although he was taken away others were raised up at New York who stood by the cause of God. After the chapel had been completed and opened, the cottage Sunday school was transferred to it, and there were regular public services held afternoon and evening. Edward Carlisle, Samuel Hume, Samuel Kirk, Joseph Hadfield, Samuel Booth, and others took an active part at the place. For several years a day school was carried on by Mr. Samuel Kirk. Time worked a change in the neighbourhood, and the days of persecution passed away. Matthew in his gospel tells us that in order that the infant Jesus might be screened from the hand of Herod, Joseph was warned in a dream by the angel of the Lord to flee to Egypt. And when Herod was dead the angel of the Lord again appeared to Joseph, announcing, "They are dead which sought the young

child's life." So in this case the infant cause was sheltered at New York until the days of persecution at Broadbottom had passed over. And as Joseph, on hearing the glad news, arose and went to the land of his birth, so the Methodists at this place, when Divine Providence gave the indication, arose to build a house of prayer for the Lord in the village.

THE BROADBOTTOM CHAPEL

was built in the year 1858. The small school-chapel at New York was sold, and made into cottages. The chapel at Broadbottom will accommodate upwards of 200 worshippers, and has a small school-room behind it, where a Sunday school is carried on. For architectural style and neatness of interior arrangement, it is superior to any other country chapel in the circuit. Before the chapel was finished the large cotton mills were closed, and many families were obliged to leave the place in search of employment elsewhere. This very much affected the finances of the building fund, and the result was that there was a debt of upwards of £300 left on the estate. Mr. John Clayton and family contributed very handsomely towards the building fund, besides which Mr. Clayton spent much time in superintending the building operations. In 1865 a proposal was made to clear off the debt. Mr. Clayton offered to give £100 on condition that the other trustees and the congregation would raise the rest. This liberal offer was accepted, and the premises were cleared

from financial encumbrances. In 1870, Mr. and Mrs. Clayton, at their own expense, finished, painted, and beautified the interior of the chapel, and the trustees finished the outside. In consequence of the mills in the village having been stopped for many years, the place has almost been deserted, and the congregations at the chapel have consequently been small. But the mills having recently been set to work, we may hope for better things in the future. Since the time when the noble-minded Peter Harrop was intolerantly driven from Broadbottom, a great work has been done there by Methodism. Not only has a neat and beautiful house of worship been erected, but the Gospel of salvation has been publicly set forth ; the means of grace have been effectively carried on ; the operations of the Sunday school have spread their salutary tendencies around ; and the members of the church, by their godly walk, have in the social circle, and upon the inhabitants at large, shed the savour of their Christian influence. These agencies, attended as they have been by the blessing of God, have been highly conducive in promoting the moral and spiritual benefits of the people in the village and neighbourhood.

After the invaluable boon of the liberty of free worship had been secured in the village, other Christians availed themselves of its blessings. The Primitive Methodists took up their stand in the place. They have a good school-chapel there, which will hold upwards of 200 people. In connection with their Sunday school and

the preaching of the Word, they have put forth laudable efforts to promote the spiritual wellbeing of the inhabitants. The Primitives have also a small school-chapel situate about midway between Chisworth and Charlesworth, where afternoon and evening services have been held for the last twenty years. During that length of time the Wesleyan Methodists and Primitive Methodists, both at Broadbottom and Chisworth, have each been prosecuting their high vocation side by side.

CHAPTER XIV.

GLOSSOP CIRCUIT.

THE Glossop circuit was formed in the year 1834. Previous to this the chapels and societies had been in connection with the New Mills circuit. At the Conference in the year above stated, the plan of making Glossop into a circuit was brought forward and sanctioned; and two ministers were appointed to reside at Glossop—one married, and one unmarried. At that time a storm was gathering in the connexion, which shortly burst forth in great fury. In the year 1833 the Rev. J. R. Stephens, Wesleyan minister, then stationed at Ashton-under-Lyne, commenced a violent agitation on the subject of Church and State. He had become secretary to a Church and State Separation Society. Great excitement was created. For these violations of his duty as a Wesleyan minister, Mr. Stephens was suspended at a district meeting held at Manchester. A weekly newspaper named the *Christian Advocate*, edited by Mr. Stephens's brother, made furious attacks on Methodism and its leading ministers. Mr. J. R. Stephens, in his work of agitation, on several occasions

visited Glossop and the neighbourhood. At the Conference of 1834 other business was done which fanned the flame of excitement, and led to the Warren division. It was decided at the Conference to establish the Theological Institution. Dr. Bunting was appointed president, Dr. Hannah theological tutor, and Joseph Entwistle house governor. No sooner had the resolutions passed, than Dr. Warren commenced a violent opposition to the whole scheme, denouncing both the plan and its projectors. A controversy followed of a long and painful character. Manchester being the head-quarters of the agitation, Glossop circuit was for a long time deprived of that blessed legacy—*peace*—which the dying Saviour bequeathed to the Church.

During this excitement Dr. Warren and some other leading agitators held meetings at Glossop, and made use of violent language in attacking Methodism and its leading ministers. Many local preachers, class-leaders, and others were carried away by the high torrent of feeling which existed, and the cause of Methodism became very much crippled in the circuit. The storm of agitation continued to rage more or less through 1835, 1836, 1837. The societies had become so shattered through its influence, that at the Conference of 1838 only one minister was appointed—namely, the Rev. Benjamin Barrett, who had to change with the ministers at New Mills. Mr. Barrett was getting into years, and was quite inadequate for the

work. His health soon failed, and he died at Glossop, remarkably happy in God. At the Conference of 1839 two ministers were again appointed to the circuit—the Rev. James Catts and the Rev. Richard Stepney. Financially, it was then hard struggling for the societies and hard fare for the preachers. The income of the circuit then averaged about £30 per quarter for the support of two ministers. In addition to this, they would get a little grant from the contingent fund. After peace had returned to the societies, prosperity soon followed. Under the ministry of the Rev. John Randerson and the Rev. J. D. Brocklehurst, seasons of grace were witnessed, and times of refreshing vouchsafed from the presence of the Lord. Large additions were made to the church.

At the June quarterly meeting, 1849, the number of members was 743, and the quarterly income £89 14s. 2½d. In that year came on the Fly-sheet Controversy, with the desolating agitation which followed. The fly-sheets were anonymous tracts bringing grave charges against the Foreign Mission House expenditure, the missionary secretaries, and other leading ministers of the Wesleyan body. These sheets had been freely circulated amongst ministers and laymen. The matter was taken up by the Conference, the charges were emphatically denied, and the authors were challenged to throw off the mask and prove the statements. The Rev. James Everett, the Rev. Samuel Dunn, and the Rev. William Griffiths were

charged with being implicated in the affair. A fierce and long controversy followed, which resulted in the establishment of the Wesleyan Reformers' Connexion. In this contest the Glossop circuit lost upwards of 200 members, in which were included many local preachers, class-leaders, Sunday-school teachers, and other active and energetic workers. The great object of saving souls was nearly lost sight of: the all-absorbing subject was agitation. All the places in the circuit suffered more or less. After tranquillity had again been restored the work of aggression once more became manifest: the congregations were enlarged, the Sunday schools improved, and the members of the societies increased. All religious history is made up of reverses and triumphs, contests and victories, and Glossop circuit is no exception to that rule. In the year 1860 the number of members had reached 600; but another drawback soon followed. About that time the cotton panic set in, and our factories were closed. This was a severe trial. By it upwards of 100 of our members were scattered to various parts of the world. At that never-to-be-forgotten crisis God sent two angels of deliverance into the circuit, the Rev. John Boyd and the Rev. W. Fletcher Slater. Cherished memories by fathers and mothers will long be entertained and handed down to their children, in reference to the sympathetic counsels and timely help rendered by these two servants of the Lord. The circuit was

formed in a tempest, and all through its history has had to battle with storms and adversities ; but the Lord of Hosts has been with her, the God of Jacob has been her refuge.

Up to the year 1855 provision was made by the circuit for the maintenance of one married minister, and one unmarried. In that year the Conference made a grant of £40 for furniture towards a second married minister's house. The circuit accepted the grant, and has since then received and supported two married ministers. The following are the names of the ministers appointed to the circuit from the first, with the years showing how long each remained :—

1834. Thomas Hardy,	Thomas Capp.
1835. Thomas Armson,	William Winterburn.
1836. Thomas Armson,	Thomas Denham.
1837. John Smithson,	Thos. M. Rodham.
1838. Benjamin Barrett.	
1839. James Catts,	Richard Stepney.
1840. Abraham Watmough,	Richard Stepney.
1841. Abraham Watmough,	John Mann.
1842. Abraham Watmough,	John Mann.
1843. John Randerson,	J. D. Brocklehurst.
1844. John Randerson,	J. D. Brocklehurst.
1845. George Marsland,	J. D. Brocklehurst.
1846. Thomas Hickson,	Gervase Smith.
1847. Thomas Hickson,	Hugh Johnson.
1848. Thomas Hickson,	Hugh Johnson.
1849. John Raby,	Nicholas C. Pridham.
1850. John Raby,	James Ford.
1851. John Raby,	James Ford.
1852. Frederick Payne,	William F. Briggs.
1853. Frederick Payne,	Henry Hayman.

1854.	Frederick Payne,	Henry Hayman.
1855.	Thomas Staton,	William Foster.
1856.	Ambrose Freeman,	William Foster.
1857.	John Ward,	Charles Nightingale.
1858.	John Ward,	Charles Nightingale.
1859.	Benjamin Frankland,	Charles Nightingale.
1860.	Benjamin Frankland,	William F. Slater.
1861.	John Boyd,	William F. Slater.
1862.	John Boyd,	William F. Slater.
1863.	John Boyd,	Henry G. Faull.
1864.	John Imisson,	Henry G. Faull.
1865.	John Imisson,	Henry G. Faull.
1866.	John Imisson,	Edward J. Smith.
1867.	Alfred F. Abbott,	Edward J. Smith.
1868.	Alfred F. Abbott,	Edward J. Smith.
1869.	Alfred F. Abbott,	Andrew I. Wharton.
1870.	Alfred Lockyer,	Andrew I. Wharton.
1871.	Alfred Lockyer,	Andrew I. Wharton.
1872.	Alfred Lockyer,	Henry M. Ratcliffe.
1873.	Samuel Hooley,	Henry M. Ratcliffe.

It has been my privilege to know and associate with, during the last forty years, all the abovenamed ministers. The reading over of their names produces in my mind the most pleasing reflections. Amongst so many men it is natural to expect that there would be a considerable diversity of gifts and characteristics; but the aim of all was to spread the knowledge of the great salvation wrought out for mankind by the sacrificial offering of our Lord Jesus Christ. Some of them have been honoured by the Conference having elected them members of the Legal Hundred, and to fill other official posts. The present Secretary of the Conference, the Rev. G. Smith, was at one time stationed in the

Glossop circuit. Others have distinguished themselves as authors and poets. Methodist ministers have not much time to devote to literary pursuits. With those, however, who have the gifts and the taste, and who have some object in view, it is generally found, "where there is a will there is a way." So it has been with some of these good men. Besides attending to their ministerial and pastoral duties, Abraham Watmough, Gervase Smith, John Randerson, William F. Briggs, and William F. Slater have, with their pens, made an impression in the connexion. Some of the ministers were remarkable as wise soul-winners, converting sinners from the error of their ways, and thus saving souls from death and hiding a multitude of sins. The Rev. Thomas Capp was a man of this high order. The delivery of his sermons were characterised by flights of impassioned eloquence and powerful appeals to the conscience. Instead of preaching to about a dozen people on a week evening, he would sometimes turn out into the streets, and blow the Gospel trumpet under the open heaven, every blast giving a certain sound. He was specially honoured of God in the conversion of many sinners. The great want at the present time is more men of this type. By the advantage of an educated ministry we are being blessed with more light from the pulpit, but we need along with this more love and more power—the love of God, and of our neighbours for God's sake, to fill and animate the soul. Without this, the most highly-finished pulpit

performances will fall upon the ears of our congregations as "sounding brass and a tinkling cymbal." Yes, our Church needs not only more ministers but more lay preachers, more class-leaders, and Sunday-school teachers, baptised with the Holy Ghost sent down from heaven.

O, that it now from heaven might fall,
And all our sins consume !
Come, Holy Ghost, for thee we call—
Spirit of burning, come !

The following ministers who have travelled in this circuit have finished their earthly labours and entered their heavenly rest :—Benjamin Barrett, Ambrose Freeman, Abraham Watmough, Thomas Capp, Thomas Armson, John Smithson, George Marsland, Thomas Hickson, John Raby, Thomas Staton, John Ward, Benjamin Frankland, and John Boyd. Mr. Watmough, on leaving the circuit, wrote the following farewell poetical pastoral, and had it printed on the circuit plan :—

Farewell ! but I hope it will not be for ever,
Though if it should prove so, yet still fare thee well :
Thy name hath a charm which to me will for ever
Have the power and effect of a life-giving spell.

Thy mountains and hills in the gay summer season,
Thy valleys and rivers and fountains so clear,
And thy storms in the winter, speak loud to my reason,
And tell me with eloquence God must be there.

And thy neat-looking cots show thy people's condition,
When religion has saved them from mammon and pride ;
For God, their creator, then hears their petition
Through Him who, to save them, on Calvary died.

For then, oh how happy they live ; and when dying,
And flying away to the realms of the blest,
Faith feathers their wings, and they 'scape away crying,
" Glory opens ! O, Jesus, I come to thy rest ! "

These, these, Glossop Dale, are thy glory and treasure—
Gems brightly adorning thy hills all around ;
And to serve them has yielded me sanctified pleasure
Above all beside which on earth can be found.

Farewell, little tribes, with your bright infant faces,
And your prattling talk and affection so dear,
And your innocent looks, the bright signs of the graces—
Farewell ! but to write it has cost me a tear.

Farewell ! but my pen moves reluctant and slowly ;
Adieu, little tribes ; and ye fathers in God,
Guide these infantine tribes of the meek and the lowly,
And lead them to Him who has bought with His blood.

Farewell, Glossop Dale ! and if I should never
Again have the happiness in thee to dwell,
Nor to see thy green mountains for ever and ever,
May all who live in thee fare well. Fare thee well !

The Glossop Wesleyan ministers were true to our great Protestant principles, and, whenever occasion required, they were ready to defend them. In the year 1844, when our Parliament passed the Maynooth Grant, the Rev. J. Randerson delivered a lecture in the Old Glossop Chapel against the grant. The chapel was crowded, and much interest was manifested. The

Romish priest sat in one of the pews in the gallery, and was so excited by the lecture, that Mr. Randerson had to pause, and request him to conduct himself like a gentleman. The priest made use of his snuff-box to such an extent, that the pew bottom had to be cleaned out after the lecture. Mr. Randerson boldly denounced the grant as an un-English and an un-Protestant measure.

While Wesleyan ministers in every place have shown a peaceful attitude towards the clergy of the Established Church, they have at the same time ever been ready to repel any instance of intolerance put forth by them. In the year 1847, when the Rev. Gervase Smith was in the circuit, a tract containing "Thirteen Good Reasons for being a Churchman," was freely circulated by some of the clergy amongst Wesleyans and Dissenters. Mr. Smith answered the "Thirteen Reasons" in a tract of sixteen pages, entitled "Thirteen Better Reasons than the 'Thirteen Good Reasons' for Dissenting from the 'Thirteen Good Reasons for being a Churchman.'" In a footnote on the last page of the tract was the following passage: "The writer of this little tract does not profess that horror of religious establishments which some of his Dissenting friends appear to entertain; and yet he ventures to predict that unless there be a marked change in the tone and spirit of a large portion of the clergy—many of whom do not possess a tithe of the religious knowledge and zeal of other Christian

ministers—some mighty reformation must take place in the Church of England as by law established. Sacramental efficacy, the broken, dirty chain of ministerial succession, and other figments of popery, will not long be endured in a Protestant land. Though men may come from Oxford or Cambridge, with a furious resolve to make the inhabitants of our towns and villages members of their own church, they will find, in multitudes of instances, that the people have not so learned Christ."

"From such Apostles, O ye mitred heads,
Preserve the Church ! and lay not careless hands
On skulls that cannot teach, and will not learn."

The tract was read with much interest by members of the Wesleyan and Dissenting congregations in the vicinity of Glossop, where the "Thirteen Good Reasons for being a Churchman" had been distributed. And those clerics in the neighbourhood who had stepped over the bounds of their own pastorals, by sending their "Good Reasons" among families not connected with their own congregations, learned a lesson which would be useful to them in after-life.

I have given these instances to show that amongst the Glossop circuit ministers there have been men, when occasions required, who were both able and ready to defend their principles and the people composing their congregations.

The work of God in the circuit has been greatly

extended by the willing and effective labours of the local preachers, a list of whom is here submitted :—

1 John Rusby	41 James Ganteliffe
2 Isaac Linney	42 Levi Harrison
3 Thomas Taylor	43 John Chatterton
4 Thomas Doxey	44 James Sargetson
5 Thomas Prosho	45 Joseph Stafford
6 William Ford	46 Jabez Stafford
7 Peter Harrop	47 William Mason
8 James Hall	48 Thomas Smales
9 John Waterhouse	49 Henry Daniels
10 John Sellars	50 Wright Harrison
11 David Hampson	51 Joseph Nield
12 Charles Hampson	52 Thomas Jones
13 Richard Walker	53 Ebenezer Taylor
14 Geo. T. Aspinall	54 Samuel Taylor
15 James Nield	55 James Howarth
16 George Taylor	56 Charles Bentley
17 Robert Lowe	57 Joseph Shaw
18 John Goodwin	58 James Gibson
19 John Longden	59 Jonathan Hurst
20 Samuel Kirk	60 William Hall
21 Joseph Hadfield	61 Edwin Wright
22 John Hadfield	62 Henry Smith
23 Richard Huntingdon	63 Thomas P. Hunter
24 John Whewell	64 Jonathan Ellis
25 Samuel Berrisford	65 John Cross
26 William Wilby	66 William Walton
27 Richard Street	67 John Moss
28 John Harrop	68 James Nelson
29 James Wood	69 Abel Atkin
30 William Dodd	70 William H. Bowden
31 William Stafford	71 John Cox
32 John Wagstaff	72 Philip Horrobin
33 John Shaw	73 William Bailey
34 William Hurst	74 Robert Cock
35 William Birks	75 Thos. S. Bowden
36 Watson Rolley	76 John Rowbottom
37 Abraham Ashton	77 Cephas Cooper
38 Robert Hall	78 William Timperley
39 Geo. T. Waterhouse	79 J. J. Wroe
40 William Ford, jun.	

The following local preachers have been devoted to the full work of the ministry, and sent to the places

named, since the formation of the circuit: Peter Harrop, Hadfield, to Cape Coast, Africa; John Harrop, Glossop, to Cape Coast, Africa; Geo. T. Aspinall, Hadfield, to institution; John Whewell, Hadfield, to Friendly Islands; John Shaw, Glossop, to West Indies; Ebenezer Taylor, Tintwistle, to Australia; Levi Harrison, Glossop, to Fiji; Harry Smith, Padfield, to institution; Joseph Nield, Glossop, home work; Geo. Taylor, Hadfield, to America.

In Methodism the office of circuit steward is considered to be a very honourable one. It is the highest office a layman can hold in his circuit. The duties of circuit stewards are to receive and disburse all the moneys raised in the circuit towards the support of the ministry, to see to the temporal comforts of the ministers and their families, and attend to the general interests of the circuits. The following persons have held that office since the circuit was formed:—

- Mr. Isaac Linney, Glossop.
- „ John R. Hull, Arnfield.
- „ Pilling, Glossop.
- „ Thomas Swindells, Glossop.
- „ Richard Huntingdon, Dinting.
- „ John Shaw, sen., Glossop.
- „ Thomas Warhurst, Hadfield.
- „ Robert Longson, Glossop.
- „ Samuel Taylor, Tintwistle.
- „ Paul Woodcock, Free Town.
- Dr. Ward, Glossop.
- Mr. Thomas Bennett, Glossop.
- „ Joseph Stafford, Glossop.
- „ John Clayton, Broadbottom.

Mr. James Shallcross, Glossop.
 „ Thos. P. Hunter, Glossop.
 „ John Longden, Lane Head.
 „ William Hurst, Glossop.
 „ Edwin Swindells, Hadfield.

The various institutions of Methodism are supported by the free and willing contributions of its people. The following table, which is only a general summary, will give the reader an idea of what Methodists in the circuit do financially in support of the cause. In drawing up the table I have taken the different items only for one year, and have been careful to understate rather than overstate the amounts. I have put the amounts from the various places in the circuit into one sum, in order to simplify the table. The figures are intended to show the amounts which are raised annually in the circuit for the different objects stated :—

Raised in the classes and congregations towards the support of the ministry	£	s.	d.
	306	0	0
In support of Home and Foreign Missions	61	10	0
Seat rents and public collections in the chapels towards their support	480	6	5
Annual collections in aid of Sunday schools	259	0	0
Raised by day schools (exclusive of government grants)	354	5	5
Subscriptions and collections for connexional objects	78	10	0
Totals raised throughout the circuit, in one year, towards all objects	£1,539	11	10

CHAPELS.

	When built.	Amount of debt paid off during last ten years.	Present amount of debt.	Cost of instru- ments.	Kind of instrument.
Hadfield	1804	£100	Free	£40	Organ.
Glossop.....	1813	*	£250	£125	Organ.
Whitfield	1813	£20	£70	£30	Harmonium.
Padfield	1828	£100	Free	£30	Harmonium.
Tintwistle	1830	£160	Free	£50	Organ.
Chisworth	1833	£100	Free	£25	Harmonium.
Broadbottom	1853	£320	Free	£35	Harmonium.
1st Wesley Chapel ...	1844				
2nd ditto ...	1859	£900	£600	£225	Organ.
TOTALS		£1700	£920	£560	

* Glossop has expended in alterations during that time, in the interior of the chapel, upwards of £300.

SUNDAY AND DAY SCHOOLS AND CHURCH MEMBERS.

	Total No. of teachers in Sunday school.	Total No. of scholars in Sunday school.	Total No. of books in Sunday school library.	Total No. of scholars in day school.	Total No. of church mem- bers.
Hadfield.....	43	176	510	236	84
Glossop	44	260	250	210	107
Whitfield	20	136	362	—	40
Padfield	35	160	234	—	20
Tintwistle	20	106	310	—	30
Chisworth	27	159	204	82	36
Broadbottom	14	84	150	—	23
Wesley Chapel	45	406	440	250	190
Station Road.....	16	54	100	—	22
TOTALS	264	1541	2560	778	552

The foregoing figures will give the reader an idea of the numerical and financial condition of the circuit. They will also show the total contributions of the whole of the places towards the various objects. Who of us would have thought that the sum of £1,539 is

annually raised in our circuit for the different objects of Methodism. Yet so it is, and much more is needed. The work is only just in its infancy. The amount is yearly spent in the support of two ministers, four day-school teachers, contributions to connexional funds, payment of chapel and school chief rents, repairs, incidental expenses, and interest on borrowed money—the last-named item is year by year getting less. In a few years from the present time all the chapel and school property in the circuit will be free from debt.

REVIVALS.

Religious revivals have often been witnessed at many of the places comprising the Glossop circuit. A revival, as understood by the Methodists, is a special season of religious awakening, wherein individuals are graciously constrained to devote themselves to the service of God. Sometimes in connection with revivals emotional excitement is manifested. This has caused revivals to be opposed. Some good men think that the best way to spread religion is to go on making use of the ordinary means of grace, and avoiding these times of excitement. However plausible such reasoning may appear to be, facts gathered from the history of the Church demonstrate its futility. In all ages religion has been greatly extended by revivals. It was so in connection with the Jewish Church; it has been so ever since. Think of the revivals in America, in Ireland, in many of our colonies, and in our own

country, especially in connection with some of our own villages.

LOVE-FEASTS.

In the Glossop circuit love-feasts have frequently been highly effective in promoting the spread of the Redeemer's kingdom. The love-feast is not an institution which has been invented by the Methodists. It was established in primitive ages. According to religious historians, each Christian church then had its love-feast. They were generally held in connection with the Lord's supper. The practice was for each member to contribute either provisions or money, and for all to meet together and partake of the common meal. The time afterwards was occupied in prayer, praise, and religious counsel to each other. The surplus of the feast was distributed amongst the sick, the poor, the widows and orphans, and strangers. From the Epistles we learn that the love-feasts had by some been greatly perverted. The Apostle Paul says: "For in eating everyone taketh before another his own supper, and one is hungry and another is drunken." St. Jude says: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear." St. Peter says: "Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you." When Mr. Wesley established Methodism, he brought forward this institution from the primitive church.

In the Methodist Church the love-feast is conducted in a very primitive and simple manner. After praise and prayer, each person eats a small portion of bread and drinks a little water ; a collection is made, the surplus being given to the poor. This done, anyone who feels disposed states the circumstances of his or her conversion, and their present religious experience. One of the ministers or local preachers presides, and gives such counsels as are considered needful on the occasion.

Throughout the United Kingdom, in the Colonies, and on the mission stations, these meetings are still held, and are often attended with very gracious results.

Thirty years ago, during the time when the Revs. John Randerson and J. D. Brocklehurst were stationed in the Glossop circuit, special good resulted from the holding of love-feasts. They were so arranged on the circuit plan, that only one love-feast might be held on the same Sabbath. This was done with the object of making them circuit and not society love-feasts. They were very numerous attended, the chapels sometimes being full. The speaking was rich and emotional. They were indeed "times of refreshing from the presence of the Lord." Believers were quickened in their religious life, and unbelievers were aroused to a state of thoughtfulness and prayer. There are many persons still in the circuit who can look back to those seasons of grace as having been the means in the hands

of God of promoting their conversion and consecration to His service.

I have now completed my task of laying before the reader the rise and spread of Methodism in the Glossop circuit, and the great benefits arising therefrom. Let me ask what are the lessons we ought to learn from the review of such a subject. Gratitude should flow from our hearts to the Giver of all good. What would have been the religious condition of our country, our villages, our families, and ourselves, had it not been for the agency of Methodism. Our fathers and mothers were turned from darkness to light, and from the power of Satan unto God, and so have been some of their children. Great and manifold spiritual blessings have been brought to us. With one heart and voice, therefore, let us give thanks to God and the Lamb. Let young men and maidens, old men and children, enter into His gates with thanksgiving, and into His courts with praise. We should also be led to imitate the example of those servants of the Lord, the early Methodists. To emulate their piety, zeal, and self-denial would be a great achievement by us; and to do this we must think how they lived, prayed, and laboured. What did they live for? To save souls from death, and thereby bring glory to God. Happy it would be for us if we could catch their spirit. And why not? We have the same divine word, the same precious promises, and the same sanctifying spirit. Yea, our privileges and blessings

are far greater than theirs. What then should hinder our realising the same glorious results as were witnessed in olden times. Let us then overcome and subdue worldliness, ease, pride, unbelief, and go to the heavenly throne, and plead with a simple, strong, unfaltering faith, for additional rays of light and showers of blessings. Then "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

CHAPTER XV.

SQUIRE BROOKE,

The Popular Lay Preacher of Huddersfield.

THE name of Edward Brooke is known throughout the Wesleyan Methodist Connexion. His memory for generations to come will be highly respected and loved. In every part of our country, as well as the British colonies and mission stations, the news of his death will be received with regret by ministers and people—regret at our church having lost a genuine member, a liberal supporter, and a popular preacher.

About fifty years ago much excitement prevailed in the neighbourhood of Huddersfield, produced by reports that a fast young gentleman, a sportsman, known as "Young Brooke," had turned Methodist. Much speculation was indulged in by the public in reference to him. Some said it was only one of his eccentric freaks, and that he would soon be at his dogs and guns again; while others affirmed the change was a real work of grace. Mr. Brooke's father was one of the largest employers of labour in the neighbourhood of Huddersfield. He was a man of eccentric habits, but a good master, and generous and kind to

the poor. Both father and mother were members of the Church of England ; his brothers, also, were adherents of the Established Church, and sought to promote the spiritual wellbeing of their workpeople by building a church and schools near their works at Armitage Bridge. It is, however, a remarkable fact that Edward Brooke's grandmother was a Methodist of the John Wesley school. Wesley had many admirers at Honley, where the Brooke family lived. He often went there, and preached in the "Old Pegg" long after the churches in many other parts of the country were closed against him. He was welcomed to the old church there, and his services were highly appreciated by Edward Brooke's grandmother, and other devoted Christians. Those earnest men and women who rallied round the founder of Methodism there were known then as "Church Methodists." It is not too much to presume that the prayers offered up by Edward Brooke's grandmother had an influence in bringing about his awakening and conversion to God. Judging, however, from human circumstances, it did not appear at all likely that young Brooke would submit to the yoke of Christ when he did. His whole attention was then taken up by the world. Horses and dogs were his idols. He took delight in the sports of the field. A life of worldly pleasure, with its enchanting temptations, lay before him.

The creature was his whole delight ;
His happiness the things of earth.

Yet there was in store for him another course, a happier path, and a nobler work—the work of making known to the chief of sinners the news of salvation by faith through our Lord and Saviour Jesus Christ.

HIS CONVERSION.

Squire Brooke's conversion was brought about in a remarkable way. One morning, in the spring-time of the year, he rose early, and started from home with dogs and gun to enjoy a day's sport. But the Lord Jesus had a message for him that day. While crossing Honley Moor he was met by a faithful servant of the Lord, named Benjamin Halliday, a Primitive Methodist preacher. When passing Mr. Brooke, Halliday said to him, "Master, you are seeking happiness in a way in which you will never find it." Those words as an arrow pierced his soul. The message was from the Lord. He tried to shake off the conviction, but could not. His worldly pleasures were from that time spoiled. Like Saul of Tarsus he could exclaim, "Oh, wretched man that I am." In vain he sought peace of mind from worldly sources or carnal amusements. He at length urged the important inquiry, "What must I do be saved?" In this state he continued for some time. The Holy Spirit, however, strove powerfully with him, setting in array before him his hardness and unbelief, the pride of his heart, and sinfulness of his whole life. His earnest and importu-

nate prayer was, "Make thy face to shine upon thy servant. Save me, for thy mercy's sake."

At that time there was a gracious revival of religion at Honley. Voices of prayer and praise might be heard in many of the cottages. Prayer meetings were frequent. Young Brooke determined to go to one of those meetings to seek peace of mind. He started, but on reaching the cottage-door the Devil and pride prevented him from going in. He listened a short time outside, and heard the lines sung—

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

Hearing these solemn words deepened his convictions, and urged him on to greater earnestness in seeking the pardon of his sins. He read the Word of God, and made use of other means in seeking for salvation. One evening, after the family and servants had retired to rest, he remained alone in one of the bottom rooms to intercede for mercy. Like the patriarch Jacob he pleaded all night, until the morning, and like Jacob, also, he prevailed. About four o'clock deliverance came to his soul. "Thy sins, which are many, are all forgiven thee; go in peace, and sin no more." These cheering words were applied to his heart by the Holy Ghost. His faith realised the blessing of a free, full, and present pardon. Joy and rejoicing filled and overflowed his soul—

Fear gave place to filial love,
And peace o'erflowed his heart.

He often in the pulpit referred to his own conversion. He would in glowing terms declare that at four o'clock that morning he obtained peace, and went and knocked at the door of a praying man of the name of Ben Naylor, to tell him he had obtained salvation. He went the same morning to his dog kennels, and turned out his dogs. He also at once parted with his guns, and made a full and final clearance of the Devil's service. This was the starting-point in Squire Brooke's religious life. He experienced the pardon of his sins. There was no doubt here: he believed it—he felt it. The love of God was shed abroad in his heart by the Holy Ghost given unto him. When he spoke of those things it was not the rant of a mere enthusiast. It was the same thing that welled from the hearts of the apostles, the martyrs, and primitive Christians, and which fitted them for facing the fires of persecution so nobly. Edward Brooke's conversion was real. He gave evidence of the genuineness of his change of heart by a thorough change of life. He ceased to do evil and learned to do well. Earnest efforts were at once put forth by him to bring others to the Saviour. He began to warn people to flee from the wrath to come and seek Christ. People he met on the highway were spoken to about their souls. It is said that on many occasions, after talking to some of his own workpeople who manifested signs of penitence,

such were the yearnings of his spirit for their salvation, that he actually knelt down in the factory and prayed with and for them. Another evidence of the reality of his conversion was his anxiety to relieve the poor and those in temporal distress. He not only kept himself unspotted from the world, but visited the widow and the fatherless in their affliction and relieved their temporal wants. About the time to which reference is made, Mr. Brooke gave away so much to the objects of charity and religion, that it is said one of his brothers told their father that he was afraid Edward would ruin them by giving so much away. The father asked how much he thought he was giving in one year, and, naming a pretty large sum, inquired if he thought he was giving so much. The son replied he should think not. "Then," said the father, "you need not fear, for he spent more than that before he went amongst the Methodists." The religion of Mr. Brooke was not of a fitful character, but thorough and settled. Though he liked the emotional part, his dependence was placed on something more permanent than feelings: Christ was Himself the object of his love and trust. Through the rich bestowment of Divine grace, he was enabled to "serve the Lord his Saviour acceptably, with reverence and godly fear." He had a profound reverence for God: To think of His perfections, character, Word, Sabbaths, Sanctuary, and worship were his delight. Decision of character marked the whole of his conduct. The

same morning that he obtained a sense of his sins forgiven, not more than one hour had elapsed before he had dispatched from his father's house his dogs, guns, and all his other sporting tackle. In relating the account of his conversion he has often been heard to say that since then those fingers of his "had never pulled a single trigger."

HIS PREACHING.

Mr. Brooke having received a new inward life was desirous that others should be converted. He had a strong impression that he ought to make known the great salvation. God had endowed him with influence and gifts, and he felt resolved to consecrate them to His service. He believed a dispensation of the Gospel had been committed to him, and, therefore, he resolved in the name of the Lord to go forth. And although his head had not been touched by a "mitred hand," yet his heart had been "constrained by the love of Christ." Edward Brooke was put into the true "Apostolical Succession" by the Great Head of the Church. His labours were an attestation of this. He was anxious to be "endued with power from on high," hence he prayed—

My talents, gifts, and graces, Lord,
Into Thy blessed hands I give ;
And let me live to preach Thy word,
And let me to Thy glory live,
My every sacred moment spend
In publishing the sinner's Friend.

Enlarge, influence, and fill my heart
With boundless charity divine ;
So shall I all my strength exert,
And love them with a zeal like Thine,
And lead them to Thy open side,
The sheep for whom their Shepherd died.

The people amongst whom Mr. Brooke first worshipped after his conversion were the Primitive Methodists. He afterwards united himself to the Wesleyans. He began at once to preach. In the church he had joined himself to he found full scope for his talents, and the prosecution of his warmest labours of love. The raising up and employment of lay preachers in connection with Methodism during the last century, was a most remarkable event in the religious history of our country. When John Wesley first established the Methodist societies, he had no idea of employing lay preachers. The first layman who began to preach amongst the Methodists was a young man named Thomas Maxfield, who had been converted by hearing Wesley. Maxfield was connected with the society in London. He was very zealous, and of strong faith. On one occasion, while Mr. Wesley was away in the country, this young man began to preach, and many were converted. Wesley heard he had begun to preach, and went at once to London to stop him. When he arrived there he said to his mother, evidently with much displeasure, "What ! I hear Thomas Maxfield has begun to preach." His mother seeing his excited state, and knowing his strong objections to any

one preaching but those who had been ordained by a bishop, said to him, "John, be careful what you do to that young man, for he is as surely called to preach as you are ; hear him yourself, and see the fruits of his preaching." Wesley took his mother's advice—he heard Maxfield preach, and saw those who had been converted under his preaching. The high Church prejudices of the founder of Methodism were shaken by this remarkable instance, and from that time laymen in various parts of the country began to preach. Since then laymen have not only been permitted, but encouraged to preach. Inspired with sympathy on behalf of their fellow-men, thousands of them have gone forth, uplifting the cross of Christ, and crying from the fulness of their souls, "Behold the Lamb of God, which taketh away the sins of the world." Squire Brooke stands associated with these self-denying men. When he first began to preach a great sensation was created. The first formal sermon he preached was in a cottage, from the text, "The wicked shall be turned into hell." He afterwards began to occupy the pulpits in the various chapels in the neighbourhood of Huddersfield, where vast crowds of men of all opinions and characters flocked to hear him. His personal appearance in the pulpit was most striking. Youthful-looking, yet tall and erect, with sharp eagle eyes, and withal a gentlemanly bearing. His earnest manner showed that he believed the truths that he was speaking about. He preached like one who had found a

valuable treasure, and was anxious that others should possess it. The thirstings of his own soul had been slaked by drafts of the Water of Life, and, therefore, with earnest solicitude, he exclaimed to others, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

At one of the country chapels in the Holmfirth circuit, where Mr. Brooke was preaching to a crowded congregation, in the midst of the service one of the side galleries suddenly gave way, and the cry was raised that the chapel was falling. A scene of excitement and disorder followed. The people, eager to get out, leaped one upon another. Some of those in the galleries jumped out of the windows. In the midst of the confusion and danger, Mr. Brooke, after trying to allay the fears of the people, got with his feet upon the bible-board, and at the top of his voice exclaimed, "Sudden death will be sudden glory." One man in the body of the chapel was heard to say, "Yes, it may be so with you, but what shall I do?" In the rush to get out several persons were badly crushed and trampled upon. No lives, however, were lost; but hats, bonnets, and other parts of wearing apparel, fared very badly. After all the congregation had got outside, the preacher followed, and finished his sermon in the open air.

The squire's name and position, along with his

eccentric habits, drew many to hear him who would neither go to church nor chapel to hear other ministers. This he well knew, and he generally aimed to say something in his sermons to impress such characters. Hence many have gone to laugh and mock who have remained to pray. One of those means by which his labours were rendered more effectual in bringing sinners to the Saviour was the prayer meetings he held at the close of the service. Vast numbers smitten by the Spirit's sword as wielded by him, obtained the healing balm at those meetings. Never did he appear to be more happy than when he was leading penitent sinners to the communion rail, and pointing them to Jesus. Thousands have been led to rejoice in their Saviour, and have been added to the Church, at those meetings. In those circuits lying at a distance of eight or ten miles from Huddersfield, he would, after preaching in the evening, remain at these prayer meetings until ten or eleven o'clock, and return home the same evening in his own conveyance.

The character of Mr. Brooke's preaching has been by some severely criticised; but it is more than probable that such persons heard him with biassed minds, and were thereby unfitted for pronouncing a right judgment. Attentive and unprejudiced hearers could not fail to be benefited. His sermons were arranged and delivered in a methodical and consecutive manner. This would have appeared evident to most of his hearers had it not been for the breaks in their delivery by

singing. His reasons for calling upon the congregation to sing at intervals during the sermon were, that he might recruit his strength, and keep up the attention of his audience. Such was the impulsiveness and rapidity of his delivery, that he could only speak for a short time before he became exhausted, and needed a brief pause to recruit his strength. For rapidity of utterance he has, perhaps, never been exceeded by any public speaker. But his preaching is seen in its most important and valuable light when we view the results. Those results relate not only to time, but to eternity. "He that converteth a sinner from the error of his ways," we are told, "saveth a soul from death, and hideth a multitude of sins," and that "they that turn many to righteousness shall shine as the stars for ever and ever." Mr. Brooke was engaged in this work of saving souls from death, and turning men to righteousness. Such a work, in the sight of angels, is far more important and honourable than the plaudits obtained by the greatest general, or the dazzling laurels worn by the proudest earthly monarch.

HIS EXTENDED LABOURS.

After Mr. Brooke had acted as a local preacher for a few years at Huddersfield and the surrounding circuits, his fame spread on every hand. He received pressing invitations from various parts of the country to preach. He was then in partnership with his

brothers at their works at Armitage Bridge, and took an active part in the management of the concern. He had a rising family, and his business prospects were good; yet he withdrew from the firm, after much consideration and prayer, that he might devote all his time and energies to preaching. It was the love of Christ which constrained him to make such sacrifices. For the last forty years he has travelled through the length and breadth of our country, bearing the glad news of salvation. There is scarcely a circuit or town in England and Wales where he has not sounded the Gospel trumpet. Wherever he went there were certain to be collections made for one thing or another; hence he has raised thousands of pounds for our chapels, schools, home and foreign missions, and other objects. But, what is infinitely better, he has been instrumental in bringing many souls to Christ. In the days of stage coaches, when travelling was not so quick as at present, Mr. Brooke undertook long journeys in those vehicles; in journeys of shorter distance he would take his own conveyance. He could relate many interesting and amusing incidents he had met with while travelling at that time. He was scarcely ever known even then to disappoint a congregation; after he had promised to visit a place there was always full confidence that he would be there. And he always set both preachers and people an excellent example of early attendance. He would be at the chapel, and

often in the pulpit, five or ten minutes before the time announced for the commencement of the service.

Besides preaching twice at those places where he visited, he would often remain and preach, and hold revival meetings on the evenings of the week following the Sabbath; and when arriving at home, he would find an accumulation of letters which the post had brought during his absence, inviting him to other places. A great number of those letters had to be answered in the negative, and, as they were so numerous, brevity had to be made use of in the replies. It is not unlikely that many of his correspondents will preserve some of these laconic communications as curiosities. To a pressing and long letter from a minister, a steward, or a superintendent of a Sunday school, asking him to go and preach, they would, after waiting a short time, receive a "Dear Sir, I cannot come," or "Dear Sir, I cannot," or "Dear Sir, No." To one gentleman at a place where he had promised to visit and preach, who had written asking by which train they might expect him, and asking two or three other questions, he wrote, "Dear Sir, I cannot tell.—Edward Brooke." The name and memory of Mr. Brooke will long be cherished by those families where he stayed during his preaching visits. In the domestic circle he was cheerful, open, and free. His life has been full of thrilling incidents. Nearly every one who knew him can tell some tale of interest about him, and especially about his eccentricities: yet those

eccentricities were his own, and were often sanctified to the promotion of the interests of the Redeemer's kingdom.

Wherever Mr. Brooke went he carried with him that which always promotes happiness. Many families where intemperance and poverty had prevailed, have been changed to homes of peace and plenty through his instrumentality. In the different towns and villages where he preached, the worst of characters, such as prize-fighters, dog-trainers, pigeon-flyers, and others, went to hear him. This he was aware of, and he knew that fine hair-splitting definitions and long dictionary words would fly over such men's heads like chaff. His aim was at the heart and conscience: hence he used plain words, and homely but striking illustrations. At one place, when speaking of heaven and the way there, he said, by way of illustration, that once when he was in London he went into the House of Lords, and saw the throne upon which Her Majesty sits at the opening of Parliament. He said to his guide, "Shall I just be allowed to sit upon it?" "No," was the reply. "But if I persisted in doing so, what would you do?" He was told the police would be called in. Mr. Brooke then added to the congregation, when he got to heaven he should then sit upon a throne, and there would be no policeman to prevent him. His Lord and Master had said, "To him that overcometh will I grant to sit with me on my throne, even as I overcame and am set down with my Father

on his throne." The way to heaven was open for all—salvation free! At such a climax he would start off to a well-known tune—

Come to Jesus, just now!
He will save you, just now!

Mr. Brooke did not attempt to imitate anyone else; he did his work in his own way, and the blessing of heaven attended his efforts. To promote the spiritual benefit of his fellow-men, his time, his strength, his influence, and his money were freely given. Self-denying labours have marked his whole career. The religion he offered to others he manifested in his own life. What he preached to other men he practised himself. Whenever Mr. Brooke went on his preaching tours he paid his own travelling expenses, and in addition to this he often, at those places where he visited, sought out the poor, and relieved them. This he did in a very private and unostentatious way. Several instances which took place in the Glossop circuit might be referred to. One shall suffice. On the occasion of his last visit to Tintwistle, on the Monday morning before he returned home a labouring man called at the house where he was staying, to bid him good-bye. Mr. Brooke said to him, "What is your employment?" "I work on the road," was the answer. "And when it rains I suppose you get wet;" so saying, he put his hand into his pocket and handed the poor man some silver, adding, "Take that, and buy

yourself a thick flannel smock, to keep you dry and warm in wet, cold weather."

Mr. Brooke often visited the Glossop circuit : considering that there are in England about 550 circuits, Glossop received a full share of his labours. Old Glossop Wesley Chapel, Whitfield, Tintwistle, Hadfield, and Padfield were visited by him. To some of these chapels he repeated his visits several times. On one occasion Mr. Brooke was passing through Glossop to preach at Hayfield. It was Glossop Wakes Monday. On seeing that it was a holiday time, he stopped his horse near the Glossop Church, and preached to the people from his own conveyance. At the close he held a prayer meeting in a cottage close by. Being requested by some of the friends, he stayed till the missionary meeting, held in the Old Glossop Wesleyan Chapel in the afternoon. He occupied the chair, and in his opening address said he thought the Lord had not called him to be a foreign missionary. He was a home missionary ; and if the Lord Jesus Christ called him to go abroad to preach the Gospel there, he would go. After the meeting he drove forward to Hayfield.

Squire Brooke was a high-spirited gentleman, yet he could bow to receive an insult, when such was offered as against his Lord and Saviour. At one of the chapels near Huddersfield, where he was preaching, a man in the gallery, in the midst of the sermon, pulled a pipe out of his pocket and threw it at him. Mr. Brooke went on with the sermon as though nothing

had happened. Some of the congregation, at the close of the service, urged upon Mr. Brooke to enter an action at law against the man for the unprovoked assault. This he refused to do, because he believed it to have been done from a spirit of persecution. On the following day the man went to the residence of Mr. Brooke, and made a penitent apology, and asked his forgiveness, promising it should be a lesson to him for the future.

While thus going forth through all the counties of England declaring the necessity of "Repentance toward God, and faith toward our Lord Jesus Christ" (and this at his own expense), Mr. Brooke was also a liberal subscriber to all the funds of Methodism. He also built a small village chapel, not far from his own residence at Field House, at his own cost, for the benefit of aged persons, and those who could not go to the chapels at Huddersfield. To a friend he said, in reference to that chapel, that after he had got old and infirm, and could not go out as he had done, he could just slip into his own little chapel and hear the local preachers, and say Amen and Hallelujah. It is said of St. John the Divine, that after he had got so old and infirm that he could not perform divine service, he was carried to the church, and when there could only exclaim, "Little children, love one another." So Mr. Brooke contemplated that when he was old, and not able to do as in his younger days, he would go to the little chapel and hear the local preachers, and

when they offered prayers to the Divine Mercy Seat, he would say "Amen and Hallelujah."

THE LEADING TRAITS IN HIS CHARACTER.

If anyone were to ask me how it was that Mr. Brooke was so successful in preaching the Gospel, I should at once point to his character. In the Wesleyan Church one of the most important qualifications required to be possessed by its ministers, both cleric and lay, is that of character. In this respect Mr. Brooke stands out worthy of imitation. For half a century his moral and religious character was unimpeachable and transparent. I will now endeavour to trace out a few of the most prominent traits which were manifested in his character, life, and labours.

Simplicity marked the whole of Mr. Brooke's career. He was a plain, straightforward man. There were no hidden folds about him. Anyone might understand him; his motives were pure. What he meant and what he was others could see at a glance. His religion was not eclipsed or obscured by his worldly position. Though he was a man of wealth, yet he was a man of humility and strong common sense. In his family, in the church, and in the world he was always the same. In his religious views and opinions Mr. Brooke never faltered. Such vague phrases as "religious progress," "march of intellect," "expansion of religious thought," and so on, had no influence with him. According to his notions, religion ought to model the age we live in,

and not the age to mould and modify religion. He was fully alive to the attempts which are being made at the present time in the Methodist Church to make religion palatable to the tastes of unconverted men, by widening the door of the church to receive them within its pale, and by setting aside the class-meeting. These schemes found no favour from him, and his long experience and extensive observation fitted him for giving an opinion on such important subjects. The writer of this paper had a conversation with him a few years ago on these topics, and can therefore state with certainty what his views were. Mr. Brooke was a Methodist of the old school. He loved its plain, unadorned sanctuaries, and the simplicity of its worship. Fine Gothic chapels, fashionable congregations, and formal, cold services, did not meet his approval or suit his tastes. He desired no new paths : he had found and long walked in the old paths, and had secured rest therein to his soul.

Earnestness was also a prominent trait in Mr. Brooke's character. He was thoroughly an earnest man. When he was seeking happiness from worldly sources he was in earnest, and after his conversion he became a decided and earnest Methodist. In all he said and did this characteristic was apparent. It might be seen in the step of his foot, the glance of his eye, and the tone of his voice. Wherever he went it might be observed he had a purpose in view, and a resolution to carry it into execution. His efforts were of an aggressive character,

and were signally successful. The Wesleyan Church at the present day needs a large increase of men of Mr. Brooke's stamp—men of self-denying efforts and earnest zeal, who are ready to work for the good of those around them—men who carry with them the spirit of their Master, and who have a restless desire to promote the glory of God. Methodism with such agents need not fear. Its future prosperity will be as great and glorious as its past triumphs. With a succession of unselfish, earnest men, like Edward Brooke, and a baptism of divine power, the Wesleyan Church is destined yet to occupy a high and useful position in our country and the world. Wesleyan Methodism still retains much unspent energy and aggressive power. Its ministers, missionaries, local preachers, class-leaders, day and Sunday-school teachers are on the increase. Its chapels, schools, theological and educational colleges are being multiplied. It never exercised so wide a social influence, nor did its people ever pour into the Lord's treasury richer gifts. It is to be hoped that many young men who are now rising up may catch Mr. Brooke's mantle, and, like him, consecrate their gifts, their time, and their all to the service of Christ.

Faith was another characteristic in Mr. Brook's religious life. It was faith in Christ which brought to him pardon and peace; and, after he had obtained a regenerate heart and had started in the way to heaven, his language to his former associates and all around him was, "The life which I now live in the flesh is a

life of faith in the Son of God, who loved me and gave Himself for me." It was this vital influence which weaned his affections from earth and fixed them on Jesus. Like a keystone in an arch, this was the centre of his strength ; or, like an engine on the line whirling on the train, so this divine principle impelled him forward in his religious life and labours. He believed the Word of God, and therefore he preached and prayed, and practised self-denial, and, like his Lord and Saviour, went about doing good. He acted as a pilgrim on the earth, and looked for a city in the skies. His faith was of a New Testament character, simple and strong. In seasons of darkness it gave him light ; in times of perplexity it brought assurance ; and in the day of battle it was his shield. It had been his practice through life, when anything unusual occurred, either in connection with his family or the Church, to ask for special direction and guidance from his Heavenly Father ; and, like Moses before the Red Sea, he "stood still to see the salvation of the Lord." He waited till the answer came. He related to the writer some years ago several most remarkable incidents which had taken place as answers to his prayers. He thus acknowledged the Lord in his ways, and He directed his steps. But the character of his faith might be seen to greater advantage in his public labours : he delivered the Word of God in faith. He went from holding communion with God in his closet into the pulpit. Many who have heard him preach, who may read this hastily-

drawn-up sketch, will doubtless remember how he used to break off most abruptly from his subject sometimes, and call upon the people of God to "keep their faith up." In the most earnest manner he would exclaim, "The blessing will come—it is coming; keep your faith up!"

Mr. Brooke was a *Revivalist*. His simplicity, earnestness, and faith fitted him for this. Revivals of religion have taken place in all ages of the world. The religious history of our own country may serve to supply us with instances of revivals of a remarkable character. If we go back only 300 years we shall see that the dark mantle of Popery had spread its sable hues over England and the continent of Europe. But God in His providence raised up in England a Tyndal, and in Germany a Luther, and many others, who not only gave to the masses a translated Bible, but who boldly denounced the dark machinations of the Pope and the priests, and also preached to the people the glorious truths contained in the New Testament scriptures. The Reformation followed, which was one of the greatest revivals of apostolical religion this country ever witnessed. Again, about 150 years since, much brutal ignorance prevailed in our land, and infidelity was making rapid strides. That time is generally admitted by historians to have been the most unevangelical of any since the Reformation. At that juncture there was a class of young students at Oxford whom God was preparing to be His special witnesses.

Those young men were John and Charles Wesley, George Whitfield, James Hervey, and a few others. The preaching of these servants of Christ caused England again to throb with new impulses of spiritual life. The Methodist churches throughout the world are the results of that revival. Methodism since then has been a succession of revivals. Besides its regular ordained ministers, who have no certain dwelling-place, but are going to and fro in the country carrying on the cause of Christ, there have up to the present time also been men like Mr. Brooke raised up among the laity, who have joined heart and hand in spreading Scriptural holiness throughout the land—such men as William Dawson, George Smith, Charles Richardson, and hosts of others. Mr. Brooke, while travelling through the country, was in the habit of dropping a word to most of those he came in contact with, such as toll-bar keepers, railway porters, and servants at hotels. On one occasion, while passing on the high-road near Holmfirth, he stopped his horse to speak to a man who was working on the road. He asked the man if he had found the Saviour. The man impertinently said in reply, "Is he lost?" Mr. Brooke left him, and after going a short distance he met with another man, to whom he put the same question. This man returned a proper answer, adding that he would attend church oftener if he had better clothes. Mr. Brooke gave him some money, along with suitable advice. The two men afterwards met together to communicate to

each other what had taken place. The impertinent man asked the other what the gentleman had said to him. The other man, pulling out the silver and holding it in his hand, said, "He toaked to me nausely, un se th' mun, he geed me holl that too."

STIRRING SCENES AND INCIDENTS.

Man's life is made up of incidents of a physical, social, moral, and religious character: the physical and social generally relating to our intercourse with each other; the moral and religious to the higher functions of life, and our relationship to God and eternity. Mr. Brooke's life was full of stirring and most exciting incidents. To one who has known him for more than forty years, often heard him preach, and had social intercourse with him, it is not a very difficult task to call to memory some of those extraordinary scenes which took place in his life; the difficulty appears to be to make a proper selection of the incidents, and place them in such a manner before the public as to be effective, and at the same time do justice to his character and deserts. This can scarcely be expected to be done, inasmuch as the writer is wanting in those manuscripts and memorandums which are requisite for the execution of such a work; but as the task has been commenced it shall be completed. If Mr. Brooke had remained at home and kept to his business he would doubtless have accumulated wealth to a much greater extent than he did.

He might have enjoyed a life of worldly pleasure at his own villa residence ; or, like some, he might have indulged his mental and moral powers in literary or scientific research, reading history, politics, poetry, fiction, and wild romance. Such things relate to this life : Edward Brooke had his eye on the life to come. Moses, in Egypt, had a prospect before him of worldly pleasure, riches, and honour, but he preferred to spend a life of self-denial. Why did he thus choose a life of reproach and affliction in preference to a life of princely honour ? It was because he had an eye to the eternal world—"he had respect to the recompense of the reward." So it was with Mr. Brooke. The reason why he left a lucrative business and a comfortable home to go about the country preaching, was because, like Moses, he had an eye to the world to come, and to the glorious reward of the righteous. While some men were seeking to perpetuate their names by gaining the applause of mortals, he was seeking to attain a more lasting memorial. His work was that of uplifting men from moral and spiritual degradation, and raising them into citizens of heaven. To immortalise the learned and great, men often set up stately statues and marble monuments ; but the monuments of grace raised up by the instrumentality of Mr. Brooke shall be his crown of rejoicing in the day of the Lord Jesus. Stone and marble monuments of modern times, along with ancient pyramids and classic antiquities, shall all

crumble to the dust, but the monuments raised by the instrumentality of Edward Brooke shall stand for ever. His work is immortalised by the seal of the Almighty having been set to it. We have seen how successfully he preached and laboured in the sanctuary; let us now follow him in his travels, on the road, at the wayside inn, on the coach, at the hotel, and on the railway.

ACTS THE GOOD SAMARITAN ON THE HIGHWAY.

Though Mr. Brooke was a gentleman, both as regards education and means, yet he was not above rendering assistance to any poor man whom he saw in distress on the road. His religion did not teach him to pull a long face, and to look upon those beneath him in the social scale with contempt. He carried with him an open cheerfulness wherever he went. It was ever his aim to alleviate the sufferings of his fellow-men. When driving on the highway, if he overtook a poor lame man he would give him a ride in his conveyance. He would jump out of his carriage to help a horse up, or put his shoulder to a cart wheel. His heart knew nothing of the cold and callous feeling of the priest and Levite, of whom our Saviour tells us, who passed the man who lay on the road stripped, wounded, and half dead. Mr. Brooke possessed the feelings of the good Samaritan. On one occasion, while driving through a rural district, with his man-servant with him, they saw a man in great distress.

His cart was fast and his horse down. On reaching the spot Mr. Brooke said to his servant man, "We must here act the Good Samaritan;" and they got out of the conveyance and went to the rescue. As soon as they had begun to help the man he broke out in swearing at the horse. Mr. Brooke told him if he swore again they would go and leave him, and that they should then discontinue their help until he had knelt down and asked God to forgive him for the commission of that sin. Here a most interesting scene took place. All three went down on their knees on the road, and the man begun, "Our Father, which art in heaven" —— "Stop, stop," cried Mr. Brooke, "that is only saying your prayers—that will not do; you must ask God to forgive you for taking His name in vain." The man did so. That being over, they soon had the horse up and the cart put right, and Mr. Brooke left him. Such a course of conduct some men would pronounce to be ludicrous. It was, however, Mr. Brooke's straightforward way of defending the honour of God's name and doing good to his fellow-man.

PREACHES COMMERCIAL MORALITY ON A STAGE COACH.

While passing through the country Mr. Brooke could not close his eyes to the many evils in society. Commercial immorality was one of those evils the existence of which he greatly deplored. The hollow puffing, the reckless and ruinous competition, and the

jilting of creditors, as carried on by some tradesmen, were an abhorrence to him ; more especially so as he found there were men of this stamp at some places in connection with the church. When he had opportunities he spoke out against such things. An instance of this kind presented itself to him on one occasion while travelling on a stage coach. It took place in a part of the country where he was not very well known. On the same coach there rode with him some young tradesmen. In their conversation they entered into a variety of topics. It appeared from what was adduced that some of them also were Methodists. Mr. Brooke, after listening to them for some time, and drawing his own inferences, at length broke silence, and in his observations he threw some heavy shots at these fast young gentlemen. He remarked that he had been listening to their conversation, and he inferred that they were tradesmen, and some of them were Methodists ; and then, appearing to criticise the Methodists, and thus put them on the defensive, he added that he did not know what kind of Methodist tradesmen there were in that part of the country, but he believed there were some queer ones in some places. He had heard of some who could shout "Hallelujah !" in the chapel on Sunday, and the week following meet their creditors, and offer them 5s. in the pound.

HIS PERSONATION OF CHARACTER.

Mr. Brooke on some occasions tried to personate the religious condition and experience of others. This he did to arouse the attention of men to a consciousness of their spiritual state and final destiny. In some instances he was in this way successful in stirring individuals up to thoughtfulness, and to the performance of long-neglected duties. On the occasion of one of his visits to Glossop, at one of the stations on the Manchester, Sheffield, and Lincolnshire Line, he said to one of the station-masters, "Can any of your men tell me what I must do to be saved?" The station-master, knowing him, replied, "Sir, you know that much better than any of our men can tell you." On another occasion, at an hotel where he had called for refreshment, to one of the servants, a young man, who was attending him, he said, "Can you tell me what I must do to be happy?" The young man burst into tears, and afterwards told Mr. Brooke he had formerly been a member of the church, but had fallen into temptation and given way to sin, and was then anything but happy. To some fastidious professing Christians such a course may appear ridiculous and unjustifiable. Mr. Brooke tried to be all things to all men that he might be instrumental in saving some.

HIS INFLUENCE AT THE WAYSIDE INN.

In travelling to fulfil his engagements, Mr. Brooke had often occasion to call at the wayside inn. He quite understood the general life and habits of people living at those places, and that their opportunities for attending public worship on the Sabbath were few. His presence there was more like the pastoral visit of a clergyman than the call of a gentleman on travel. On arriving at the inn, his first business was to arrange about his horse, and, as he was a great admirer of a good horse, his orders were given in a very particular manner. His own refreshment would then be ordered. On being shown the best room, a polite refusal and a preference for the kitchen would be given. This was done that he might have a better opportunity of conversing with the family. After some inquiries and observations of a general character he throws out some word bearing on religion, which often had some reference to his own experience. The bill having been paid, he would then ask if he might pray with them. The family and servants would be called together, and the voice of prayer and praise was heard where noisy inebriation much oftener resounded. His horse being ready, the ostler was handed his fee, along with a word about his soul. At one country place where he was going to preach he called at a wayside inn a few miles distant from the chapel where he had to preach. To a young man in the room where he was getting his

refreshment, he asked if there was anything new. He was told that nearly everybody in the neighbourhood was talking about the man who was going to preach in the Methodist Chapel. Mr. Brooke asked who the man was, and what they said about him. The young man said he believed his name was Brooke, and from what people said he was a strange sort of a man. Mr. Brooke asked him what he thought about him. He said he could not tell what to think, for some went so far as to say he was mad; but he had a brother who was a local preacher, and he would ask his opinion about him. Mr. Brooke strongly advised him to go to the chapel and hear him for himself. He did so, and on seeing Mr. Brooke in the pulpit, was almost ashamed to look at him. This young man, after the service, got his brother, the local preacher, to apologise to Mr. Brooke for what he had said at the inn. When Mr. Brooke related this incident to the writer he laughed heartily, and added, "When I hear of anyone having said I was mad, I say ask them 'if they have anything to sell.'" When men have to buy and sell, they have to be *compos mentis*. And so if anyone for a moment called into question his sanity, he would ask them if "they had anything to sell," and if so to take it to him.

HIS INFLUENCE IN HIS OWN CIRCUIT.

During the last few years of Mr. Brooke's life he was obliged to curtail his connexional labours. This was

a great trial to him, yet it was hailed with pleasure by his friends at Huddersfield and throughout the circuit. For 30 or 40 years he had preached only seldom in his own circuit. He was highly esteemed, and his labours were much appreciated by those who knew him the best. In his case the prophet was honoured in his own country, and by his own kindred and friends. At the places where he was ordinarily appointed on the circuit pian, there were always large congregations, and very often collections. At distant places from his home sometimes coarse and vulgar epithets were coupled with his name by the low and ignorant. But not so at Huddersfield. He was too highly respected for that. The working classes there, when speaking of him, would mention his name in the most respectful manner. It would either be "Measter Edward" or "Measter Brooke." The genuineness of his character, and his earnest efforts to benefit his fellow men, had gained for him the respect of all classes.

Huddersfield is a town where Methodism has long flourished. During the half-century Mr. Brooke has been connected with it the cause has made great progress. For about one-half of that time there was only one circuit in the town, namely, the Queen Street circuit. At the Conference in the year 1845 the circuit was divided, and Buxton Road became the head of the second circuit. Mr. Brooke then became connected with Buxton Road. His name for many years

previous to his death stood at the head of the local-preachers' plan, thus showing him to be the oldest local preacher in the circuit.

In the two circuits there are at present about 2,000 church members, six ministers, and a large number of local preachers, leaders, and other unpaid agents at work. The Queen Street and Buxton Road chapels unitedly will accommodate from 2,000 to 3,000 people. There is also a large chapel in the town, and a numerous church and congregation connected with it, belonging to the United Methodist Free Church, who in Mr. Brooke's time seceded from the Wesleyan body there.

When Mr. Brooke first began to preach at Huddersfield and in the neighbourhood, he became connected with several local preachers who were valiant in their day. William Dawson was one of those men. Mr. Dawson was a very popular preacher. He was a man possessing eminent gifts. For strength of mind, logical acuteness, and powerful eloquence, he has had but few superiors. His labours were numerous and widely extended, and were crowned with great success. Towards the latter end of his career, about £3,000 were raised in the connexion as a testimonial to his character and labours, the interest of which he received during the remainder of his life, and at his death the money was given to the mission cause.

Samuel Hick, the Village Blacksmith, was another of those men with whom Mr. Brooke associated, and

who often accompanied him on his preaching visits in the neighbourhood of Huddersfield. Mr. Brooke did not so much admire the Village Blacksmith for his preaching abilities as for his virtues, and his resolute purpose to do good. He frequently took the Blacksmith with him in his conveyance to help him in the prayer meetings. After Sammy Hick's death, Mr. Brooke purchased the flag upon which the Blacksmith knelt when he received a knowledge of the pardon of his sins, and placed it as a memento in his garden at Field House.

Abraham Moss was another lay preacher with whom Mr. Brooke became associated. Abraham was poor when viewed merely in the light of this world, but connecting this world with the next he was rich. Endowed with a strong physical frame, and fired with zeal for the good of mankind, he spent all his leisure time in efforts to spread the truth. It was mainly through his labours that Methodism was first introduced into Almondbury. He was a man of strong faith. One incident may be given to show this man's unyielding determination to carry out his purpose in doing good. One of the travelling preachers named Cooper was going on one occasion to a week evening appointment. There was a high wind at the time, which blew off his hat. On recovering it, instead of going forward to his appointment, he went back home. Abraham had heard of the circumstance, and he had to preach at the place soon afterwards. When he

came to the place on the road where the minister's hat had been blown off, thinking that the Devil had had something to do with it, he took his hat from his head, and, carrying it under his arm, thus addressed his satanic majesty: "Old Devil, thou must not think now that thou hast Cooper to do with. My name is Abraham Moss. I am a sinner saved by grace. I am going to Almondbury to preach the Gospel of Christ, and shall not be thwarted in my purpose by thee."

Mr. Brooke was surrounded by such men as these when he first began to preach, men of mighty faith and zealous labours. Doubtless the influence brought to bear on him by these men had a tendency to establish him in those great Christian principles which he ever afterwards manifested.

During Mr. Brooke's connection with Methodism there were two great agitations which acted upon the body like volcanic convulsions. In those times of agitation and controversy he acted with the greatest prudence. To anyone introducing such topics to him he would sometimes ask, "Have you prayed about it?" At other times he would say, "*I* have a higher work to do." The frigid atmosphere of controversy was too cold for him. His great aim was to reform men morally and spiritually, to turn them from sin to holiness. He left to others the task of settling the knotty points of church polity and discipline. Although he did not take part in the controversies, yet when he

was compelled to take action in the questions he was always found on the side of constitutional Methodism. It is said that at the last of the two agitations, the Queen Street Chapel, Huddersfield, would have been lost to the connexion if it had not been for him.

The ministers of the circuit ever found in him a ready and willing helper in promoting the welfare of the church. Mr. Brooke set his face against all innovations. The Ritualistic movement, of which so much has been written and said lately, has not been confined to the Church of England ; the influence has invaded other churches. Wesleyan Methodism is not free from the contagion. Though it may not manifest itself in millinery vestments worn by its ministers, yet it shows itself in a strange mania for music and chanting, and in other attempts to remove some of the old landmarks of Methodism.

The practice of giving out a whole verse of a hymn in the chapels instead of the old plan of two lines at a time, Mr. Brooke strongly opposed. He believed this question to have originated with organists and choirs, and that it was a change for the worse, and he therefore would not give way to it. He had many a contest with organists and choir-masters. At one chapel where the leader of the choir was wishful to carry his point, Mr. Brooke said he should be sorry to give offence to anyone, but he had to say that if the singers could not find a tune which could be stopped in the middle

of the verse, he would find one that would. This settled the point.

The spirit of conformity of the church to the world he greatly mourned over. He spoke out against this evil both in his own circuit and at other places. On one occasion, when preaching at one of the chapels in London, on seeing the pride of dress manifested, he lifted up his voice against it. At the house where he was entertained the lady was very dressy—much more so than he thought a Methodist mother and a member of the church should be. He determined before leaving the house to point out to her the inconsistency. On the Monday before he left the lady asked what his travelling expenses would be. He said he was not sure whether she would be willing to satisfy him or not. She said she was quite willing. "Then," said he, "I will tell you; I want no travelling expenses, but I want you to give me that rose from your head. Will you give it me?" She said, "If you think it is wrong in me wearing it I will;" and so saying she tore it from her head-dress and gave it to him. He brought the rose with him from London as an emblem of a great victory he had won. Mr. Brooke acknowledged the existence of these evils in the church, and put forth earnest efforts for their removal. He was not the man to propose half measures or apply half remedies: like a skilful and honest physician, he took a direct aim at the evils he sought to remove, and was often successful.

HIS CLOSING LABOURS.

The setting of the sun in a cloudless sky is a fitting emblem of the close of the career of a good man. The closing part of Mr. Brooke's journey through life was illumined with bright golden rays from the Sun of Righteousness. Having been blessed with a strong constitution, he enjoyed a tolerable share of good health up to threescore years and ten. About twenty years ago he said to the writer that he inherited his father's constitution, who lived to be about fourscore, and added that he intended during the next twenty years of his life to have a regular campaign with the Devil, and, by the help of the Lord, he would drive him from the places he went to preach at. His health remained vigorous up to about sixteen months before his death, when it gave way and unfitted him for preaching. During these months of weakness, those consoling truths he had preached to others were the solace of his own mind. The cross of Christ, which had been his all-absorbing theme in the pulpit, now sustained him as he approached the time of his dissolution. He had a great love for Wesley's hymns. By the singing and reading of those hymns thousands have had their faith and hope enlivened, and their love to God increased. The spirit of the New Testament is breathed throughout the whole of them.

Mr. Brooke had one or two favourite hymns which he often gave out at the places where he preached.

Those readers who have heard him preach will remember that one of those hymns was—

What are these array'd in white,
Brighter than the noonday sun,
Foremost of the sons of light,
Nearest the eternal throne?

The other one which he appeared to delight in giving out was—

Now I have found the ground wherein
Sure my soul's anchor may remain :
The wounds of Jesus, for my sin,
Before the world's foundation slain,
Whose mercy shall unshaken stay
When heaven and earth are fled away.

Although Mr. Brooke's health had received a great shock, yet about two months before his last fatal affliction he appeared to have rallied so much that he was able to preach. His family and friends entertained hopes that his valuable life would be spared to them for years to come. But those hopes were delusive. His last sermon was preached about a fortnight before his death, in his own chapel at Field House. His text was Acts xi., 21—"And the hand of the Lord was with them, and a great number believed and turned unto the Lord." He observed afterwards that he had felt a sweet time in preaching. It was a work he dearly loved, but it was now finished—he had delivered his last message.

It was somewhat remarkable that he opened his public evangelical labours by preaching a sermon in a

cottage at home, and after the lapse of half a century should bring his commission to a close by preaching to his neighbours in his own chapel. Mr. Brooke now became conscious that his end was drawing near, but he was not dismayed at the prospect. He trusted in the Captain of his Salvation. With the swelling waters of Jordan before his view, he could, with the Psalmist, exclaim, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Jesus, my King, to Thee I bow;
 Enlisted under Thy command,
 Captain of my Salvation, Thou
 Shalt bring me to the promised land.

Who can before my Captain stand?
 Who is so great a King as mine?
 High over all is Thy right hand,
 And might and majesty are Thine.

O'er the vast howling wilderness,
 To Canaan's verge Thou hast me led;
 Thou bidd'st me now the land possess,
 And on the milk and honey feed.

I see an open door of hope,
 Legions of foes in vain oppose;
 Bold I, with Thee, my Head, mount up,
 And triumph o'er my latest foes.

HIS LAST CONFLICT AND TRIUMPH.

Mr. Brooke's last fatal sickness came suddenly, and was of brief duration. On the morning of Sunday,

January 15th, he rose in his then usual health, and at half-past nine he attended his class, which proved to be the last time. He there spoke of his increasing age and consequent infirmities, but said he felt that the blood of Jesus Christ cleansed him from all sin, and that he was "packing up for heaven." In the following week he was pretty well, except that he had a little hoarseness. On the Saturday he complained of headache, and on the Sunday morning he had an attack of paralysis, but this was partially relieved, and on the Monday morning he was much better; but there was a further and more violent seizure on the afternoon of the same day, yet he retained his consciousness and could faintly reply to the questions put to him. As he thus lay a helpless sufferer, he said, "The Lord is here; the Lord is here." At another time, when one of the family read for him,

Who suffer with our Master here,
We shall before His face appear,
And by His side sit down;
To patient faith the prize is sure,
And all that to the end endure
The cross, shall wear the crown,—

he exclaimed, "Praise the Lord! Praise the Lord!" His weakness continued to increase each day until Monday, the 30th January, when, about six o'clock in the evening, he calmly fell asleep in Jesus, going into the glorious light and presence of the Saviour, whom he had loved and served for about fifty years. He died aged 72. His remains were interred at the

Honley Cemetery, on Friday, February 3rd, 1871. In addition to the members of his family and relatives, the funeral was attended by the Wesleyan ministers in the town and local preachers; also by the trustees of Buxton Road and Honley Chapels. The service was impressively read by the Rev. John Jones, and the Rev. Ingham Brooke, nephew to the deceased. Those touching and appropriate lines of Charles Wesley's were sung:—

Hark! a voice divides the sky,
"Happy are the faithful dead
In the Lord, who sweetly die—
They from all their toils are freed."

Though the weather was cold and inclement, a large number of people had met together at the cemetery to pay their last respect to one who had done so much to promote their spiritual and eternal welfare. Wreaths of flowers were laid upon the coffin as it was lowered to its last resting-place, and all present were deeply affected.

HIS REST AND REWARD.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." "Mark the perfect man, and behold the upright, for the end of that man is peace." "Precious in the sight of the Lord is the death of His saints."

“The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” “Be thou faithful unto death, and I will give thee a crown of life.” “The gift of God is eternal life through Jesus Christ our Lord.” “The righteous shall go away into life eternal.” “In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.” “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” “The righteous shall shine forth as the sun in the kingdom of their Father.” “It is your Father’s good pleasure to give you the kingdom.” “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” “To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.” “There remaineth therefore a rest for the people of God.” “And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them,

and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes." "And there shall be no more curse ; but the throne of God and of the Lamb shall be in it ; and his servants shall serve him ; and they shall see his face ; and his name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever."

